FRONTISPIECE

CHESTERFIELD

LORD CHESTERFIELD's

ADVICE TO HIS SON,

ON

MEN AND MANNERS:

OR, A

NEW SYSTEM of EDUCATION:

IN WHICH

THE PRINCIPLES OF POLITENESS,

The ART of acquiring

A KNOWLEDGE OF THE WORLD,

With every Instruction necessary to form

A MAN OF

Honour, Virtue, Taste, and Fashion,

ARE LAID DOWN IN

A PLAIN, EASY, FAMILIAR MANNER,

Adapted to every Station and Capacity.

The whole arranged on

A PLAN ENTIRELY NEW.

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ADVERTISEMENT.

FEW characters among the nobility of this age and nation, are better known than that of the late ingenious and witty *Earl* of *Chesterfield*, who was alike distinguished in the polite, the political, and the learned circles. With a great portion of good sense, he possessed a perfect knowledge of mankind: he was a complete gentleman and a delightful companion. Blest with such rare talents and amiable qualities, no man surely was ever more happily qualified to assume the *Preceptor*, and to dictate a *System of Education*.

In this character, however, it is more than probable, his Lordship would never have appeared, had he not, luckily for posterity, had a natural son. (by one Madame du

Bouchet, a French lady) whom he loved and cherished with all the fondness of a father, and whose education was for many years the chief engagement of his life.

The following sheets contain his Lordship's advice to that son, whom he meant to form, what he was himself, an all-accomplished man; and in which the reader is presented with a selection of his Lordship's most beautiful thoughts on various subjects; his judicious remarks on *Men* and *Manners*, and useful observations to form the *Man* of *Virtue*, *Taste*, and *Fashion*.

LORD

LORD CHESTERFIELD'S

ADVICE TO HIS SON.

ABSENCE OF MIND.

AN abſent man is generally either a very weak, or a very affected man; he is, however, a very diſagreeable man in company. He is defective in all the common offices of civility; he does not enter into the general converſation, but breaks into it from time to time, with ſome ſtarts of his own, as if he awaked from a dream. He ſeems wrapped up in thought, and poſſibly does not think at all: he does not know his moſt intimate acquaintance by ſight, or anſwers them as if he were at croſs purpoſes. He leaves his hat in one room, his cane in another, and would probably leave his ſhoes in a third, if his buckles, though awry, did not

ſave them. This is a ſure indication, either of a mind ſo weak that it cannot bear above one object at a time; or ſo affected, that it would be ſuppoſed to be wholly ingroſſed, by ſome very great and important object. Sir Iſaac Newton, Mr. Locke, and perhaps five or ſix more ſince the creation, may have had a right to abſence, from the intenſe thought their inveſtigation required.

No man is in any degree fit for either buſineſs or converſation, who does not command his attention to the preſent object, be that what it will. When I ſee a man abſent in mind, I chooſe to be abſent in body; for it is almoſt impoſſible for me to ſtay in the room as I cannot ſtand inattention and awkwardneſs.

I would rather be in company with a dead man, than with an abſent one: for if the dead man affords me no pleaſure, at leaſt he ſhews me no contempt; whereas the abſent man very plainly, tho' ſilently, tells me that he does not think me worth his attention. Beſides, an abſent man can never make any obſervations upon the characters, cuſtoms and manners of the company. He may be in the beſt company all his life-time (if they will admit him) and never become the wiſer

we may as well converſe with a deaf man, as an abſent one. It is indeed a practical blunder to addreſs ourſelves to a man, who we plainly perceive neither hears, minds, nor underſtands us.

ATTENTION.

A Man is fit for neither buſineſs nor pleaſure who either cannot, or does not, command and direct his attention to the preſent object, and, in ſome degree, baniſh, for that time, all other objects from his thoughts. If at a ball, a ſupper, or a party of pleaſure, a man were to be ſolving, in his own mind, a problem in Euclid, he would be a very bad companion, and make a poor figure in that company; or if, in ſtudying a problem in his cloſet, he were to think of a minuet, I am apt to believe that he would make a very poor mathematician.

There is time enough for every thing, in the courſe of the day, if you do but one thing

at once; but there is not time enough in the year, if you will do two things at a time.

This steady and undissipated attention to one object, is a sure mark of a superior genius; as hurry, bustle, and agitation, are the never failing symptoms of a weak and frivolous mind.

Indeed without attention nothing is to be done: want of attention, which is really want of thought, is either folly or madness. You should not only have attention to everything, but a quickness of attention, so as to observe, at once, all the people in the room, their motions, their looks, and their words, and yet without staring at them, and seeming to be an observer. This quick and unobserved observation is of infinite advantage in life, and is to be acquired with care; and on the contrary, what is called absence, which is a thoughtlessness and want of attention about what is doing, makes a man so either like a fool or a madman, that, for my part, I see no real difference. A fool never has thought; a madman has lost it; and an absent man is, for the time, without it.

In short, the most material knowledge of all, I mean the knowledge of the world, is never

never to be acquired without great attention; and I know many old people, who, though they have lived long in the world, are but children ſtill as to the knowledge of it, from their levity and inattention. Certain forms which all people comply with, and certain arts, which all people aim at, hide, in ſome degree, the truth, and give a general exterior reſemblance to almoſt every body. Attention and ſagacity muſt ſee through that veil, and diſcover the natural character.

Add to this, there are little attentions which are infinitely engaging, and which inſenſibly affect that degree of pride and ſelf-love which is inſeparable from Human Nature; as they are unqueſtionable proofs of the regard and conſideration which we have for the perſons to whom we pay them. As for example: Suppoſe you invited any body to dine or ſup with you, you ought to recollect if you had obſerved that they had any favourite diſh, and take care to provide it for them, and when it came, you ſhould ſay, "You ſeemed to me, at ſuch and ſuch "a place, to give this diſh preference, and "therefore I ordered it. This is the wine "that I obſerved you liked, and therefore "I procured ſome." Again: Moſt people have

have their weakneſſes; they have their aver-
ſions or their likings to ſuch or ſuch things.
If we were to laugh at a man for his aver-
ſion to a cat or cheeſe (which are common
antipathies) or, by inattention or negli-
gence, to let them come in his way when
we could prevent it; he would in the firſt
caſe, think himſelf inſulted; and in the ſe-
cond ſlighted: and would remember both.
But, on the other hand, our care to procure
for him what he likes, and to remove from
him what he diſlikes, ſhews him that he is
at leaſt an object of our attention, flatters his
vanity, and perhaps makes him more your
friend, than a more important ſervice would
have done. The more trifling theſe things are,
the more they prove your attention for the
perſon, and are conſequently the more en-
gaging. Conſult your own breaſt, and re-
collect how theſe little attentions when ſhewn
you by others, flatter that degree of ſelf-love
and vanity from which no man living is
free. Reflect how they incline and attract
you to that perſon, and how you are pro-
pitiated afterwards to all which that perſon
ſays or does. The ſame cauſes will have the
ſame effects in your favour.

AWKWARD.

AWKWARDNESS OF DIFFERENT KINDS.

MANY very worthy and ſenſible people have certain odd tricks, ill habits, and awkwardneſs in their behaviour, which excites a diſguſt to and diſlike of their perſons, that cannot be removed or overcome by any other valuable endowment or merit which they may poſſeſs.

Now awkwardneſs can proceed but from two cauſes; either from not having kept good company, or from not having attended to it.

When an awkward fellow firſt comes into a room, it is highly probable, that his ſword gets between his legs, and throws him down, or makes him ſtumble at leaſt; when he has recovered this accident, he goes and places himſelf in the very place of the whole room where he ſhould not; there he ſoon lets his hat fall down, and, in taking it up again, throws down his cane: in recovering his cane, his hat falls a ſecond time: ſo that he is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly ſcalds his mouth, and lets

lets either the cup or the ſaucer fall, and ſpills the tea or coffee on his breeches. At dinner, his awkwardneſs diſtinguiſhes him particularly, as he has more to do: for he holds his knife, fork, and ſpoon, differently from other people; eats with his knife to the great danger of his mouth; picks his teeth with his fork, and puts his ſpoon, which has been in his throat twenty times, into the diſhes again. If he offers to carve, can never hit the joint; but, in his vain efforts to cut through the bone, ſcatters the ſauce in every body's face. He generally daubs himſelf with ſoup and grease, though his napkin is commonly ſtuck through a button-hole, and tickles his chin. When he drinks, he infallibly coughs in the glaſs, and beſprinkles the company. Beſides all this, he has ſtrange tricks and geſtures; ſuch as ſnuffing up his noſe, or blowing it, and looking afterwards in his handkerchief, ſo as to make the company ſick. His hands are troubleſome to him when he has not ſomething in them, and he does not know where to put them: but they are in perpetual motion between his boſom and his breeches: he does not wear his clothes, and in ſhort does nothing like other people. All this,

this, I own, is not in any degree criminal; but it is highly disagreeable and ridiculous in company, and ought most carefully to be avoided by whoever desires to please.

From this account of what you should not do, you may easily judge what you should do, and a due attention to the manners of people of fashion, and who have seen the world, will make it habitual and familiar to you.

There is, likewise, an awkwardness of expression and words most carefully to be avoided; such as false English, bad pronunciation, ill sayings, and common proverbs; which are so many proofs of having kept bad or low company. For example: if, instead of saying that "tastes are different, and that every man has his own peculiar one," you should let off a proverb and say, that "what is one man's meat is another man's poison:" or else, "every one as they like, as the good man said when he kissed his cow," every body would be persuaded that you had never kept company with any body above footmen and housemaids.

There is likewise an awkwardness of the mind, that ought to be, and with care may be

be avoided: as for inſtance, to miſtake, forget names; to ſpeak of Mr. What-d'ye call-him, or Mrs. Thingum, or How-d'ye call-her, is exceſſively awkward and ordinary. To call people by improper titles and appellations is ſo too; as my Lord, for Sir; and Sir, for my Lord. To begin a ſtory or a narration when you are not perfect in it, and cannot go through with it, but are forced, poſſibly to ſay, in the middle of it, "I have forgot the reſt." is very unpleaſant and bungling. One muſt be extremely exact, clear, and perſpicuous in every thing one ſays; otherwiſe, inſtead of entertaining or informing others, one only tires and puzzles them.

BASHFULNESS.

BASHFULNESS is the diſtinguiſhing character of an Engliſh booby, who appears frightened out of his wits if people of faſhion ſpeak to him, and bluſhes and ſtammers without being able to give a pro-

per answer; by which means he becomes truly ridiculous from the groundless fear of being laughed at.

There is a very material difference between modesty and awkward bashfulness, which is as ridiculous as true modesty is commendable: it is as absurd to be a simpleton as to be an impudent fellow; and we make ourselves contemptible, if we cannot come into a room and speak to people without embarrassment. A man who is really diffident, timid, and bashful, be his merit what it will, never can push himself in the world, his despondency throws him into inaction, and the forward, the bustling, and the petulant will always precede him. The manner makes the whole difference. What would be impudence in one man, is only a proper and decent assurance in another. A man of sense and of knowledge of the world, will assert his own rights, and pursue his own objects, as steadily and intrepidly as the most impudent man living, and commonly more so; but then he has art enough to give an outward air of modesty to all he does. This engages and prevails, whilst the very same things shock and fail,

from

from the over-bearing or impudent manner only of doing them.

Engliſhmen, in general, are aſhamed of going into company. When we avoid ſingularity, what ſhould we be aſhamed of? And why ſhould we not go into a mixed company with as much eaſe, and as little concern, as we would go into our own room? Vice and ignorance are the only things we ought to be aſhamed of; while we keep clear of them, we may venture anywhere without fear or concern. Nothing ſinks a young man into low company ſo ſurely as baſhfulneſs. If he thinks that he ſhall not, he moſt ſurely will not pleaſe.

Some, indeed, from feeling the pain and inconveniences of baſhfulneſs, have ruſhed into the other extreme, and turned impudent; as cowards ſometimes grow deſperate from exceſs of danger: but this is equally to be avoided, there being nothing more generally ſhocking than impudence. The medium between theſe two extremes points out the well-bred man, who always feels himſelf firm and eaſy in all companies: who is modeſt without being baſhful, and bold without being impudent.

A man

A mean fellow is aſhamed and embarraſſed when he comes into company, is diſconcerted when ſpoken to, anſwers with difficulty, and does not know how to diſpoſe of his hands: But a gentleman who is acquainted with the world, appears in company with a graceful and proper aſſurance, and is perfectly eaſy and unembarraſſed. He is not dazzled by ſuperior rank; he pays all the reſpect that is due to it, without being diſconcerted: and can converſe as eaſily with a king as with any one of his ſubjects. This is the great advantage of being introduced young into good company, and of converſing with our ſuperiors. A well-bred man will converſe with his inferiors without inſolence, and with his ſuperiors with reſpect, and with eaſe. Add to this, that a man of a gentleman-like behaviour, though of inferior parts, is better received than a man of ſuperior abilities, who is unacquainted with the world: Modeſty, and a polite, eaſy aſſurance, ſhould be united.

COMPANY.

TO keep good company, especially at our first setting out, is the way to receive good impressions. Good company is not what respective sets of good company are pleased either to call or think themselves. It consists chiefly (though not wholly) of people of considerable birth, rank, and character; for people of neither birth nor rank are frequently and very justly admitted into it, if distinguished by any peculiar merit or eminency, in any liberal art or science. So motley a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardness, and others get into it by the protection of some considerable person. In this fashionable good company, the best manners, and the purest language are most unquestionably to be learnt; for they establish and give the *ton* to both, which are called the language and manners of good company, neither of

them being ascertained by any legal tribunal.

A company of people of the first quality cannot be called good company, in the common acceptation of the phrase, unless they are the fashionable and accredited company of the place; for people of the first quality can be as silly, as ill-bred, and as worthless, as people of the meanest degree. And a company, consisting wholly of people of very low condition, whatever their merit or talents may be, can never be called good company; and therefore should not be much frequented, though by no means despised.

A company wholly composed of learned men, though greatly to be respected, is not meant by the words GOOD COMPANY: they cannot have the easy and polished manners of the world, as they do not live in it. If we can bear our parts well in such a company, it will be proper to be in it some times, and we shall be more esteemed in other companies for having a place in that.

A company consisting wholly of professed wits and poets, is very inviting to young men, who are pleased with it, if they have wit themselves; and if they have none, are foolishly proud of being one of it. But such

companies ſhould be frequented with moderation and judgment. A wit is a very unpopular denomination, as it carries terror along with it; and people are as much afraid of a wit in company, as a woman is of a gun, which ſhe ſuppoſes may go off of itſelf, and do her a miſchief. Their acquaintance, however, is worth ſeeking, and their company worth frequenting; but not excluſively of others, nor to ſuch a degree as to be conſidered only as one of that particular ſet.

Above all things, endeavour to keep company with people above you; for there you riſe, as much as you ſink with people below. When I ſay company above you, I do not mean with regard to their birth; but with regard to their merit, and the light in which the world conſiders them.

There are two ſorts of good company; one, which is called BEAU MODE, and conſiſts of thoſe people which have the lead in courts, and in the gay part of life: the other conſiſts of thoſe who are diſtinguiſhed by ſome particular merit, or who excel in ſome particular and valuable art or ſcience.

Be equally careful to avoid that low company, which in every ſenſe of the word is

low indeed; low in rank, low in parts, low in manners, and low in merit. Vanity, that source of many of our follies and of some of our crimes, has sunk many a man into company, in every light infinitely below him, for the sake of being the first man in it. There he dictates, is applauded, and shines; but he soon disgraces himself, and disqualifies himself for any better company.

Having thus pointed out what company you should avoid, and what company you should associate with, I shall next lay down a few

RULES FOR BEHAVIOUR IN COMPANY.

WHEN a young man, new in the world, first gets into company, he is apt to conform to and imitate it. He often mistakes the object of his attention. He has frequently heard the absurd term of genteel and fashionable vices. He therefore observes some people who shine, and who in general are admired and esteemed; and perceives that these people are rakes, drunkards, or gamesters: he

therefore adopts their vices, miſtaking their defects for their perfections, and imagining that they owe their faſhion and their luſtre to theſe genteel vices. But it is exactly the reverſe; for theſe people have acquired the reputation by their parts, their learning, their good breeding, and other real accompliſhments; and are only blemiſhed and lowered in the opinions of all reaſonable people, by theſe general and faſhionable vices. It is therefore plain, that, in theſe mixed characters, the good part only makes people forgive but not approve the bad.

If a man ſhould unfortunately have any vices, he ought at leaſt to be content with his own, and not adopt other people's. The adoration of vice has ruined ten times more young men, than natural inclinations.

Let us imitate the real perfections of the good company into which we may get; copy their politeneſs, their carriage, their addreſs, and the eaſy and well-bred turn of their converſation; but we ſhould remember, that let them ſhine ever ſo bright, their vices, if they have any, are ſo many blemiſhes, which we ſhould no more endeavour to imitate, than we would make artificial warts upon our faces, becauſe ſome very hand-

handsome man had the misfortune to have a natural one upon his.

We should, on the contrary, think how much handsomer he would have been without it.

Having thus given you instructions for making you well received in good company, I proceed next to lay before you, the polite

RULES FOR CONVERSATION.

TALKING.

WHEN you are in company talk often, but never long: in that case, if you do not please, at least you are sure not to tire your hearers.

Learn the CHARACTERS *of* COMPANY *before you* TALK *much.*

INFORM yourself of the characters and situations of the company, before you give way to what your imagination may prompt you to say. There are, in all companies, more wrong heads than right ones, and many more who deserve, than who like, censure. Should you therefore expatiate in the praise of some virtue, which some in company notoriously want; or declaim a-

gainſt any vice, which others are notoriouſly infected with; your reflections, however general and unapplied, will, by being applicable, be thought perſonal, and levelled at thoſe people. This conſideration points out to you ſufficiently not to be ſuſpicious and captious yourſelf, nor to ſuppoſe that things, becauſe they may, are therefore meant at you.

TELLING STORIES *and* DIGRESSIONS.

TELL ſtories very ſeldom, and abſolutely never but where they are apt, and very ſhort. Omit every circumſtance that is not material, and beware of digreſſions. To have frequent recourſe to narrative, betrays great want of imagination.

SEIZING PEOPLE *by the* BUTTON.

NEVER hold any body by the button, or the hand, in order to be heard out; for, if people are not willing to hear you, you had much better hold your tongue than them.

LONG TALKERS *and* WHISPERERS.

LONG talkers generally ſingle out ſome unfortunate man in company, to whiſper, or at leaſt, in a half voice, to convey a continuity

plenty of words to. This is excessively ill-bred, and, in some degree a fraud; conversation-stock being a joint and common property. But, if one of these unmerciful talkers lays hold of you, hear him with patience (and at least seeming attention) if he will but with obliging; for nothing will oblige him more than a patient hearing, as nothing would hurt him more, than either to leave him in the midst of his discourse, or to discover your impatience under your affliction.

INATTENTION *to* PERSONS SPEAKING.

THERE is nothing so brutally shocking, nor so little forgiven, as a seeming inattention to the person who is speaking to you; and I have known many a man knocked down for a much slighter provocation than that inattention which I mean. I have seen many people, who, while you are speaking to them, instead of looking at, and attending to you, fix their eyes upon the ceiling, or some other part of the room, look out of the window, play with a dog, twirl their snuff-box, or pick their nose. Nothing discovers a little, futile, frivolous mind, more than this, and nothing is so offensively ill-bred: it is an explicit declara-

declaration on your part, that even the most trifling object deserves your attention more than all that can be said by the person who is speaking to you. Judge of the sentiments of hatred and resentment, which such treatment must excite in every breast where any degree of self-love dwells. I repeat it again and again, that sort of vanity and self-love is inseparable from human nature, whatever may be its rank or condition; even your footman will sooner forget and forgive a beating, than any manifest mark of slight and contempt. Be therefore, not only really, but seemingly and manifestly, attentive to whoever speaks to you.

Never INTERUPT *any* SPEAKER.

It is considered as the height of ill manners to interrupt any person while speaking, by speaking yourself, or calling off the attention of the company to any subject. This, however, every child knows.

ADOPT *rather than* GIVE *the* SUBJECT.

TAKE, rather than give, the subject of the company you are in. If you have parts you will shew them more or less upon every subject; and if you have not, you had bet-

ter

ter talk fillily upon a ſubject of other people's, than of your own chooſing.

CONCEAL *your* LEARNING *from the* COMPANY.

NEVER diſplay your learning, but on particular occaſions. Reſerve it for learned men, and let even theſe rather extort it from you, than appear forward to diſplay it. Hence you will be deemed modeſt, and reputed to poſſeſs more knowledge than you really have. Never ſeem wiſer or more learned than your company. The man who affects to diſplay his learning, will be frequently queſtioned; and if found ſuperficial, will be ridiculed and deſpiſed; if otherwiſe, he will be deemed a pedant. Nothing can leſſen real merit (which will always ſhew itſelf) in the opinion of the world, but an oſtentatious diſplay of it by its poſſeſſor.

CONTRADICT *with* POLITENESS.

WHEN you oppoſe or contradict any perſon's aſſertion or opinion, let your manner, your air, your terms, and your tone of voice, be ſoft and gentle, and that eaſily and naturally, not affectedly. Uſe palliatives when you

you contradict; such as "I may be mistaken, I am not sure, but I believe, I should rather think," &c. Finish any argument or dispute with some little good-humoured pleasantry, to shew that you are neither hurt yourself, nor meant to hurt your antagonist; for an argument, kept up a good while, often occasions a temporary alienation on each side.

AVOID ARGUMENT, *if possible.*

AVOID, as much as you can, in mixed companies, argumentative, polemical conversations; which certainly lead those, for a time, the contending parties, towards each other; and, if the controversy grows warm and noisy, endeavour to put an end to it by some genteel levity or joke.

Always DEBATE *with* TEMPER.

ARGUMENTS should never be maintained with heat and clamour, though we believe or know ourselves to be in the right; we should give our opinions modestly and coolly; and if that will not do, endeavour to change the conversation, by saying, "We shall not be able to convince one another

"sooner

"nother, nor is is neceſſary that we ſhould, "ſo let us talk of ſomething elſe."

LOCAL PROPRIETY *to be obſerved.*

REMEMBER that there is a local propriety to be obſerved in all companies; and that what is extremely proper in one company, may be, and often is, highly improper in another.

JOKES, BON-MOTS, *&c.*

THE jokes, bon-mots, the little adventures which may do very well in one company, will ſeem flat and tedious when related in another. The particular characters, the habits, the cant of one company, may give merit to a word, or a geſture, which would have none at all if diveſted of thoſe accidental circumſtances. Here people very commonly err; and fond of ſomething that has entertained them in one company, and in certain circumſtances, repeat it with emphaſis in another, where it is either inſipid, or, it may be, offenſive, by being ill-timed, or miſplaced. Nay, they often do it with this filly preamble, "I will tell you an excel-"lent thing; or, I will tell you the beſt "thing in the world." This raiſes expectations,

tations, which when abſolutely diſappointed, make the relater of this excellent thing look, very deſervedly, like a fool.

EGOTISM.

UPON all occaſions, avoid ſpeaking of yourſelf, if it be poſſible. Some abruptly ſpeak advantageouſly of themſelves, without either pretence or provocation. This is downright impudence. Others proceed more artfully, as they imagine; form accuſations againſt themſelves, and complaining of calumnies, which they never heard, in order to juſtify themſelves, and exhibit a catalogue of their many virtues. "They "acknowledge, indeed, it may appear odd, "that they ſhould talk thus of themſelves; "it is what they have a great averſion to, "and what they could not have done, if they "had not been thus unjuſtly and ſcanda-"louſly abuſed." This thin veil of modeſty drawn before vanity, is much too tranſparent to conceal it, even from thoſe who have but a moderate ſhare of penetration.

Others go to work more modeſtly, and more ſilly ſtill; they confeſs themſelves guilty of all the Cardinal Virtues, by firſt degra-

degrading them into weakneſſes, and then acknowledging their misfortune in being made of thoſe weakneſſes. "They cannot "ſee people labouring under misfortunes, "without ſympathizing with, and endea-"vouring to help them. They cannot ſee "their fellow-creatures in diſtreſs without "relieving them; tho' truly, their circum-"ſtances cannot very well afford it. They "cannot avoid ſpeaking the truth, tho' they "acknowledge it to be ſometimes impru-"dent. In ſhort, they confeſs that, with "all theſe weakneſſes, they are not fit to "live in the world, much leſs to proſper in "it. But they are now too old to purſue a "contrary conduct, and therefore they muſt "rub on as well as they can."

Though this may appear too ridiculous and *rare* even for the ſtage, yet it is frequently met with upon the common ſtage of the world. This principle of vanity and pride is ſo ſtrong in human nature, that it deſcends even to the loweſt objects; and we often ſee people fiſhing for praiſe, where admitting all they ſay to be true, no juſt praiſe is to be caught. One perhaps affirms, that he has rode poſt an hundred miles in ſix hours; probably this is a falſehood; but, even

even ſuppoſing it to be true, what then? Why, it muſt be admitted, that he is a very good poſt-boy; that is all. Another aſſerts, perhaps not without a few oaths, that he has drank ſix or eight bottles of wine at a ſitting. It would be charitable to believe ſuch a man a liar; for, if we do not, we muſt certainly pronounce him a beaſt.

There are a thouſand ſuch follies and extravagancies which vanity draws people into, and which always defeats their own purpoſes. The only method of avoiding theſe evils is, never to ſpeak of ourſelves. But when, in a narrative, we are obliged to mention ourſelves, we ſhould take care not to drop a ſingle word that can directly or indirectly, be conſtrued as fiſhing for applauſe. Be our characters what they will, they will be known; and nobody will take them upon our own words. Nothing that we can ſay ourſelves, will varniſh our defects, or add luſtre to our perfections; but, on the contrary, it will often make the former more glaring, and the latter obſcure. If we be ſilent upon our own merits, neither envy, indignation, nor ridicule, will obſtruct or allay the applauſe which we may really deſerve. But, if we are our own panegyriſts upon

upon any occasion, however artfully dressed or disguised, every one will conspire against us, and we shall be disappointed of the very end we aim at.

Be not DARK *nor* MYSTERIOUS.

Take care never to seem dark and mysterious; which is not only a very unamiable character, but a very suspicious one too: if you seem mysterious with others, they will be ready to with you, and you will know nothing. The height of abilities is, to have a frank, open, and ingenuous exterior, with a prudent and reserved interior; to be upon your own guard, and yet, by a seeming negligence and openness, to put people off theirs. The generality of every company will avail themselves of every indiscreet and unguarded expression of yours, if they can turn it to their own advantage.

PEOPLE *in the* FACE *when* SPEAKING.

Always look people in the face when you speak to them; the not doing it is thought to imply conscious guilt; besides that you lose the advantage of observing, by their countenances, what impression your

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diſcourſe makes upon them. In order to know people's real ſentiments, I truſt much more to my eyes than to my ears; for they can ſay whatever they have a mind I ſhould hear; but they can ſeldom help looking what they have no intention that I ſhould know.

SCANDAL.

PRIVATE ſcandal ſhould never be received nor retailed willingly; for though the defamation of others may, for the preſent, gratify the malignity or the pride of our hearts, yet cool reflection will draw very diſadvantageous concluſions from ſuch a diſpoſition: In ſcandal, as in robbery, the receiver is always thought as bad as the thief.

Never indulge GENERAL REFLECTIONS.

NEVER, in converſation, attack whole bodies of any kind; for you may thereby unneceſſarily make yourſelf a great number of enemies. Among women, as among men, there are good as well as bad, and it may be, full as many or more good than among men. This rule holds as to lawyers, ſoldiers, parſons, courtiers, citizens, &c. They are all men, ſubject to the ſame infir-

mities

tions and sentiments, differing only in the manner, according to their several educations; and it would be as imprudent as unjust to attack any of them by the lump. Individuals forgive sometimes, but bodies and societies never do. Many young people think it very genteel and witty to abuse the clergy, in which they are extremely mistaken; since in my opinion, parsons are very like other men, and neither the better nor the worse for wearing a black gown. All general reflections upon nations and societies, are the trite thread-bare jokes of those who set up for wit without having any, and so have recourse to common-place. Judge of individuals from your own knowledge of them, and not from the sex, profession, or denomination.

MIMICRY.

MIMICRY, which is the common and favourite amusement of little, low minds, is in the utmost contempt with great ones. It is the lowest and most illiberal of all buffoonery. We should neither practise it, nor applaud it in others. Besides that, the person mimicked is insulted; and, as I have

often observed to you before, an insult is never forgiven.

SWEARING.

WE may frequently hear some people in good company, interlard their conversation with oaths, by way of embellishment, as they suppose; but we must observe too, that those who do so, are never those who contribute in any degree to give that company the denomination of good company. They are generally people of low education; for swearing, without having a single temptation to plead, is as silly, and as illiberal, as it is wicked.

SNEERING.

WHATEVER we say in company, if we say it with a supercilious cynical face, or an embarrassed countenance, or a silly concerted grin, it must be ill received. If we mutter it, or utter it indistinctly and ungracefully, it will be still worse received.

TALK *not of your* OWN *or* ANOTHER PERSON'S PRIVATE AFFAIRS.

NEVER talk of your own or other people's domestic affairs; your's are nothing to them, but

but jealous, their's are nothing to you. It is a tender ſubject, and it is a chance if you do not touch ſomebody or other's ſore place. In this caſe, there is no truſting to ſpecious appearances, which are often too contrary to the real ſituation of things between men and their wives, parents and their children, ſeeming friends, &c. that, with the beſt intentions in the world, we very often make ſome very diſagreeable blunders.

EXPLICITNESS.

NOTHING makes a man look ſillier in company, than a joke or pleaſantry not reflected, or not underſtood; and if he meets with a profound ſilence when he expected a general applauſe; or, what is ſtill worſe, if he is deſired to explain the joke or bon-mot, his awkwardneſs and embarraſſed ſituation is better imagined than deſcribed.

SECRECY.

BE careful how you repeat in one company what you hear in another. Things ſeemingly indifferent may, by circulation, have much greater conſequences than may be imagined. There is a kind of general tacit truſt in converſation, by which

a man is engaged not to report any thing out of it, though he is not immediately enjoined secrecy. A retailer of this kind draws himself into a thousand scrapes and discussions, and is flatly and indifferently received wherever he goes.

ADAPT *your* CONVERSATION *to the* COMPANY.

ALWAYS adapt your conversation to the people you are conversing with; for I suppose you would not talk upon the same subject, and in the same manner, to a bishop, a philosopher, a captain and a woman.

Never suppose YOURSELF *the* SUBJECT *of the* LAUGH *of the* COMPANY.

PEOPLE of an ordinary, low education, when they happen to fall into good company, imagine themselves the only object of its attention: if the company whispers, it must be sure, concerning them; if they laugh, it is at them; and if any thing ambiguous, that by the most forced interpretation can be applied to them, happens to be said, they are convinced that it was meant at them, upon which they grow out of countenance first, and then angry. This mistake is very

well ridiculed in the ſtratagem, where Scrub ſays, "I am ſure they talked of me, for "they laughed conſumedly." A well-bred man thinks, but never ſeems to think himſelf ſlighted, undervalued, or laughed at in company, unleſs where it is ſo plainly marked out, that his honour obliges him to reſent it in a proper manner. On the contrary, a vulgar man is captious and jealous; eager and impetuous about trifles. He ſuſpects himſelf to be ſlighted, thinks every thing that is ſaid meant at him: if the company happens to laugh, he is perſuaded they laugh at him; he grows angry and teſty, ſays ſomething very impertinent, and draws himſelf into a ſcrape, by ſhewing what he calls a proper ſpirit, and aſſerting himſelf. The converſation of a vulgar man alſo, always favours ſtrongly of the lowneſs of his education and company. It turns chiefly upon his domeſtic affairs, his ſervants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood; all which he relates with emphaſis, as intereſting matters. He is a man-goſſip.

SERIOUSNESS.

A certain degree of exterior ſeriouſneſs in looks and motions gives dignity,

without excluding wit and decent cheerfulneſs. A conſtant ſmirk upon the face, and a whiffling activity of the body, are ſtrong indications of futility.

ECONOMY.

A FOOL ſquanders away, without credit or advantage to himſelf, more than a man of ſenſe ſpends with both. The latter employs his money as he does his time, and never ſpends a ſhilling of the one, nor a minute of the other, but in ſomething that is either uſeful or rationally pleaſing to himſelf or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withſtand the charms of a toy-ſhop: ſnuff-boxes, watches, heads of canes, &c. are his deſtruction. His ſervants and tradeſmen conſpire with his own indolence to cheat him; and, in a very little time, he is aſtoniſhed, in the midſt of all the ridiculous ſuper-

superfluities, to find himself in want of all the real comforts and neceſſaries of life.

Without care and method, the largeſt fortune will not, and with them, almoſt the ſmalleſt will, ſupply all neceſſary expences. As far as you can poſſibly, pay ready money for every thing you buy, and avoid bills. Pay that money yourſelf, and not through the hands of any ſervant; who either ſtipulates poundage, or receives a preſent for his good word, as they call it. Where you muſt have bills (as for meat and drink, cloaths, &c) pay them regularly every month, and with your own hand. Never, from a miſtaken economy, buy a thing you do not want, becauſe it is cheap; or, from a filly pride, becauſe it is dear. Keep an account, in a book, of all that you receive, and of all that you pay; for no man who knows what he receives, and what he pays, ever runs out. I do not mean, neither, that you ſhould keep an account of the ſhillings, and half-crowns which you may ſpend in chair-hire, operas, &c. they are unworthy of the time, and the ink, that they would conſume? leave ſuch *minutiæ* to ſmall, penny-wiſe fellows: but remember, in economy, as well as in every other part of

of life, to have the proper attention to proper objects, and the proper contempt for little ones.

FRIENDSHIP.

YOUNG persons have commonly an unguarded frankneſs about them, which makes them the eaſy prey and bubbles of the artful and the experienced; they look upon every knave or fool, who tells them he is their friend, to be really ſo; pay that profeſſion of ſimulated friendſhip with an indiſcreet and unbounded confidence, always to their loſs, often to their ruin. Beware of theſe proffered friendſhips. Receive them with great civility, but with great incredulity too: and pay them with compliments, but not with confidence. Do not ſuppoſe that people become friends at firſt ſight, or even upon a ſhort acquaintance. Real friendſhip is a ſlow grower; and never thrives, unleſs ingrafted upon a ſtock of known and reciprocal merit.

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There is another kind of nominal friendſhip among young people, which is warm for the time, but luckily of ſhort duration. This friendſhip is haſtily produced, by their being accidentally thrown together, and purſuing the ſame courſe of riot and debauchery. A fine friendſhip, truly! and well cemented with drunkenneſs and lewdneſs. It ſhould rather be called a conſpiracy againſt morals and good manners, and be puniſhed as ſuch by the civil magiſtrates. However they have the impudence, and the folly to call this confederacy a *friendſhip*. They lend one another money for bad purpoſes; they engage in quarrels, offenſive and defenſive, for their accomplices; they tell one another all they know, and often more too; when, of a ſudden, ſome accident diſperſes them, and they think no more of each other, unleſs it be to betray and laugh at their imprudent confidence.

When a man uſes ſtrong proteſtations or oaths to make you believe a thing, which is of itſelf ſo probable that the bare ſaying of it would be ſufficient, depend upon it he deceives you, and is highly intereſted in making you believe it, or elſe he would not take ſo much pains.

Remem-

Remember to make a great difference between companions and friends; for a very complaisant and agreeable companion may, and often does, prove a very improper and a very dangerous friend. People will, in a great degree, form their opinion of you, upon that which they have of your friends, and there is a Spaniſh proverb which ſays, very juſtly, "Tell me who you live with, "and I will tell you who you are." One may fairly ſuppoſe that a man, who makes a knave or a fool his friend, has ſomething very bad to do, or to conceal. But, at the ſame time that you carefully decline the friendſhip of knaves and fools, if it can be called friendſhip, there is no occaſion to make either of them your enemies, wantonly and unprovoked; for they are numerous bodies; and I would rather chooſe a ſecure neutrality, than alliance, or war with either of them. You may be a declared enemy to their vices and follies, without being marked out by them as a perſonal one. Their enmity is the next dangerous thing to their friendſhip.—Have a real reſerve with almoſt every body; for it is very diſagreeable to ſeem reſerved, and very dangerous not to be ſo. Few people find the

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true medium; many are ridiculously myſterious and reſerved upon trifles; and many imprudently communicative of all they know.

GOOD-BREEDING.

GOOD-BREEDING has been very juſtly defined to be, "The reſult of "much good ſenſe, ſome good-nature, and "a little ſelf-denial for the ſake of others, "and with a view to obtain the ſame indul-"gence from them."

Good-breeding alone can prepoſſeſs people in our favour at firſt ſight; more time being neceſſary to diſcover greater talents. Good-breeding, however, does not conſiſt in low bows, and formal ceremony, but in an eaſy, civil, and reſpectable behaviour.

Indeed, good ſenſe, in many caſes, muſt determine good-breeding; for what would be civil at one time, and to one perſon, would be rude at another time, and to another perſon; there are, however, ſome general rules of good-breeding. As for example: To anſwer only yea, or no, to any perſon, without adding, Sir, My Lord, or Madam, (as it may

may happen) is always extremely rude, and it is equally so not to give proper attention and a civil answer, when spoken to: such behaviour convinces the person who is speaking to us, that we neglect him, and do not think him worthy of our attention, or an answer.

A well-bred person will take care to answer with complaisance when he is spoken to; will place himself at the lower end of the table, unless bid to go higher; will drink to the lady of the house, and thank her for the matter; he will not eat awkwardly or dirtily, nor sit when others stand; and he will do all this with an air of complaisance, and not with a grave ill-natured look, as if he did it all unwillingly.

There is nothing more difficult to attain, or so necessary to possess, as perfect good-breeding; which is equally inconsistent with a stiff formality, an impertinent forwardness, and an awkward bashfulness. A little ceremony is sometimes necessary, a certain degree of firmness is absolutely so: and an awkward modesty is extremely unbecoming.

Virtue and learning, like gold, have their intrinsic value; but, if they are not polished, they certainly lose a great deal of their lustre: and even polished brass will pass upon

upon more people than rough gold. What a number of ſins does the cheerful, eaſy, good-breeding of the French frequently cover?

My Lord Bacon ſays, "That a pleaſing figure is a perpetual letter of recommendation." It is certainly an agreeable forerunner of merit, and ſmooths the way for it.

A man of good-breeding ſhould be acquainted with the forms and particular cuſtoms of Courts. At Vienna, men always make courteſies, inſtead of bows, to the Emperor; in France, no body bows to the King, or kiſſes his hand; but in Spain and England, bows are made, and hands are kiſſed. Thus every Court has ſome peculiarity, which thoſe who viſit them ought previouſly to inform themſelves of, to avoid blunders and awkwardneſs.

Very few, ſcarcely any, are wanting in the reſpect which they ſhould ſhew to thoſe whom they acknowledge to be infinitely their ſuperiors. The man of faſhion, and of the world, expreſſes it in its fulleſt extent; but naturally, eaſily, and without concern; whereas a man, who is not uſed to keep good company, expreſſes it awkwardly: one ſees that he is not uſed to, and that it coſts

coſts him a great deal: but I never ſaw the worſt bred man living, guilty of lolling, whiſtling, ſcratching his head, or any ſuch like indecencies, in company that he reſpected. In ſuch companies, therefore, the only point to be attended to is, to ſhew that reſpect, which every body means to ſhew, in an eaſy, unembarraſſed, and graceful manner.

In mixed companies, whoever is admitted to make part of them, is, for the time at leaſt, ſuppoſed to be upon a footing of equality with the reſt; and, conſequently, can only claims, and very juſtly, every mark of civility and good-breeding. Eaſe is allowed, but careleſſneſs and negligence are ſtrictly forbidden. If a man accoſts you, and talks to you ever ſo dully or frivolouſly, it is worſe than rudeneſs, it is brutality, to ſhew him, by a manifeſt inattention to what he ſays, that you think him a fool or a blockhead, and not worth hearing. It is much more ſo with regard to women; who, of whatever rank they are, are entitled, in conſideration of their ſex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, diſlikes, preferences, antipathies, fancies, whims, and

even impertinencies, must be officiously attended to, flattered, and, if possible, guessed at and anticipated, by a well-bred man. You must never usurp to yourself those conveniences and *agremens* which are of common right: such as the best places, the best dishes, &c. but on the contrary, always decline them yourself, and offer them to others; who, in their turns, will offer them to you; so that, upon the whole, you will, in your turn, enjoy your share of common right.

The third sort of good-breeding is local, and is variously modified, in not only different countries, but in different towns of the same country. But it must be founded upon the two former sorts; they are the matter, in which, in this case, Fashion and Custom only give the different shapes and impressions. Whoever has the two first sorts, will easily acquire this third sort of good-breeding, which depends singly upon attention and observation. It is properly the polish, the lustre, the last finishing strokes of good-breeding. A man of sense, therefore, carefully attends to the local manners of the respective place where he is, and takes for his models those persons whom

he obſerves to be at the head of the faſhion and good-breeding. He watches how they addreſs themſelves to their ſuperiors, how they accoſt their equals, and how they treat their inferiors; and lets none of thoſe little niceties eſcape him; which are to good-breeding, what the laſt delicate and maſterly touches are to a good picture; and which the vulgar have no notions of, but by which good judges diſtinguiſh the maſter. He attends even to their air, dreſs, and motions, and imitates them liberally, and not ſervilely; he copies but does not mimic. Theſe perſonal graces are of very great conſequence. They anticipate the ſentiments, before merit engages the underſtanding; they captivate the heart, and give riſe, I believe, to the extravagant notions of Charms and Philters. Their effects were ſo ſurpriſing, that they were reckoned ſupernatural.

In ſhort, as it is neceſſary to poſſeſs learning, honour, and virtue, to gain the eſteem and admiration of mankind, ſo politeneſs and good-breeding, are equally neceſſary to render us agreeable in converſation and common life.

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Great talents are above the generality of the world; who neither possess them themselves, nor are competent judges of them in others: but all are judges of the lesser talents, such as civility, affability, and an agreeable address and manner; because they feel the good effects of them, as making society easy and agreeable.

To conclude: Be assured that the profoundest learning, without good-breeding, is unwelcome and tiresome pedantry; that a man who is not perfectly well-bred, is unfit for good company and unwelcome in it; and that a man who is not well-bred, is full as unfit for business as for company.

Make, then, good-breeding the great object of your thoughts and actions. Observe carefully the behaviour and manners of those who are distinguished by their good-breeding; imitate, nay, endeavour to excel, that you may at least reach them, and be convinced that good-breeding is, to all worldly qualifications, what charity is to all Christian virtues. Observe how it adorns merit, and how often it covers the want of it.

GRACES.

ART OF PLEASING.

THE desire of pleasing is at least half the art of doing it; the rest depends only upon the manner, which attention, observation, and frequenting good company, will teach. Those who are lazy, careless, and indifferent whether they please or not, we may depend upon it, will never please. The art of pleasing is a very necessary one to possess; but a very difficult one to acquire. To do as one would be done by, is the surest method of pleasing. Observe carefully what pleases us in others, and probably the same things in us will please others. If we are pleased with complaisance and attention of others to our humours, our tastes, or our weaknesses; the same complaisance and attention on our parts to theirs, will equally please them. Let us be serious, gay, or even trifling, as we find the present humour of the company: this is an attention

attention due from every individual to the majority. The art of pleasing cannot be reduced to a receipt; if it could, that receipt would be worth purchasing at any price. Good sense and good nature are the principal ingredients; and our own observation, and the good advice of others, must give the right colour and taste to it.

The graces of the person, the countenance, and the way of speaking, are essential things; the very same thing, said by a genteel person, in an engaging way, and gracefully and distinctly spoken, would please; which would shock if muttered out by an awkward figure, with a sullen serious countenance. The Poet represents Venus as attended by the Three Graces, to imitate that, even beauty will not do without. Minerva ought to have Three also; for without them, learning has few attractions.

If we examine ourselves seriously, why particular people please and engage us more than others of equal merit, we shall always find that it is because the former have the graces, and the latter not. I have known many a woman, with an exact shape, and a symmetrical assemblage of beautiful features, please nobody: while others with very mo-

derate ſhapes and features have charmed every body. It is certain that Venus will not charm ſo much without her attendant Graces, as they will without her. Among men, how often has the moſt ſolid merit been neglected, unwelcome, or even rejected, for want of them? while flimſy parts, little knowledge, and leſs merit, introduced by the Graces, have been received, cherished, and admired.

We proceed now to inveſtigate what thoſe Graces are, and to give ſome inſtructions for acquiring them.

ADDRESS.

A MAN's fortune is frequently decided for ever by his firſt addreſs. If it is pleaſing, people are hurried involuntarily into a perſuaſion that he has a merit, which poſſibly he has not; as on the other hand, if it is ungraceful, they are immediately prejudiced againſt him; and unwilling to allow him the merit which it may be he has. The worſt bred man in Europe, ſhould a lady drop her fan, would certainly take it up and give it to her: the beſt bred man in Europe could do no more. The difference, however, would be conſiderable; the latter would

would please by his graceful address in presenting it; the former would be laughed at for doing it awkwardly. The carriage of a gentleman should be genteel, and his motions graceful. He should be particularly careful of his manner and address, when he presents himself in company. Let them be respectful without meanness, easy without too much familiarity, genteel without affectation, and insinuating without any seeming art or design. Men as well as women are much oftener led by their hearts than by their understandings. The way to the heart is through the senses; please their eyes and their ears, and the work is half done.

Choice of AMUSEMENTS.

A GENTLEMAN always attends to the *choice* of his amusements. If at cards he will not play at cribbage, all-fours, or putt; or in sports of exercise, be seen at skittles, foot ball, leap-frog, cricket, driving of coaches, &c. for he knows that such an imitation of the manners of the mob, will indelibly stamp him with vulgarity. I cannot likewise avoid calling playing upon any musical instrument, illiberal in a gentleman. Music

is uſually reckoned one of the liberal arts, and not unjuſtly; but a man of faſhion, who is ſeen piping or fiddling at a concert, degrades his own dignity. If you love muſic, hear it; pay fiddlers to play to you, but never fiddle yourſelf. It makes a gentleman appear frivolous and contemptible, leads him frequently into bad company, and waſtes that time which might otherwiſe be well employed.

CARVING.

HOWEVER trifling ſome things may ſeem, they are no longer ſo, when above half the world thinks them otherwiſe. Carving, as it occurs at leaſt once in every day, is not below our notice. We ſhould uſe ourſelves to carve adroitly and genteelly, without hacking half an hour acroſs a bone, without beſpattering the company with the ſauce, and without overturning the glaſſes into your neighbour's pockets. To be awkward in this particular, is extremely diſagreeable and ridiculous. It is eaſily avoided by a little attention and uſe; and a man who tells you gravely that he cannot carve, may as well tell you that he cannot blow his noſe; it is both as eaſy and as neceſſary.

CHIT-

CHIT-CHAT.

STUDY to acquire that fashionable kind of *small talk* or *chit-chat*, which prevails in all polite assemblies, and which, trifling as it may appear, is of use in mixed companies, and agreeable. It turns upon the public events of Europe, and then it is at its best; very often upon the number, the goodness or badness, the discipline or the clothing of the troops of different princes; sometimes upon the families, the marriages, the relations of princes, and considerable people; and sometimes the magnificence of public entertainments, balls, masquerades, &c. Upon such occasions, likewise, it is not amiss to know how to PARLER CUISINE, and to be able to dissert upon the growth and flavour of wines. These, it it true, are very little things; but they are little things that occur very often, and therefore should be had AVEC GENTILLESSE, ET GRACE.

CLEANLINESS.

THY person should be accurately clean; the teeth, hands, and nails, should be particularly so: a dirty mouth has real ill consequences to the owner, for it infallibly causes

cauſes the decay as well as the intolerable pain of the teeth; and is very offenſive, for it will moſt inevitably ſtink. Nothing looks more ordinary, vulgar and illiberal, than dirty hands, and ugly, uneven, and ragged nails: the ends of which ſhould be kept ſmooth and clean (not tipped with black) and ſmall ſegments of circles: and every time that the hands are waſhed, rub the ſkin round the nails backwards, that it may not grow up, and ſhorten them too much. Upon no account whatever put your fingers in your noſe or ears. It is the moſt ſhocking, naſty, vulgar rudeneſs, that can be offered to company. The ears ſhould be waſhed well every morning, and in blowing the noſe, never look at it afterwards.

Theſe things may, perhaps, appear too inſignificant to be mentioned; but when it is remembered that a thouſand little nameleſs things which every one feels, but no one can deſcribe, conſpire to form that whole of pleaſing, I think we out not to call them trifling. Beſides, a clean ſhirt and a clean perſon are as neceſſary to health, as not to offend other people. I have ever held it as a maxim, and which I have lived to ſee verified, that a man who is negligent at twenty,

twenty, will be a ſloven at forty, and intolerable at fifty years of age.

COMPLIMENTS.

ATTEND to the compliments of congratulation, or condolence, that you hear a well-bred man make to his ſuperiors, to his equals, and to his inferiors; watch even his countenance and his tone of voice, for they all conſpire in the moſt point of pleaſing. There is a certain diſtinguiſhing decorum of a man of faſhion: he will not content himſelf with ſaying, like John Trott, to a new-married man, "Sir, I wiſh you much joy;" or to a man who has loſt his ſon, "Sir, I "am ſorry for your loſs;" and both with a countenance equally unmoved: but he will ſay in effect the ſame thing, in a more elegant and leſs trivial manner, and with a countenance adapted to the occaſion. He will advance with warmth, vivacity, and a cheerful countenance, to the new-married man, and embracing him, perhaps ſay to him, "If you do juſtice to my attachment "to you, you will judge of the joy that I "feel on this occaſion, better than I can "expreſs it," &c. To the other in affliction he will advance ſlowly, with a grave compo-

compoſure of countenance, in a more deliberate manner, and with a low voice, perhaps ſay, "I hope you do me the juſtice "to be convinced, that I feel whatever you "feel, and ſhall ever be affected where you "are concerned."

DICTION.

THERE is a certain language of converſation, a faſhionable diction, of which every gentleman ought to be perfectly maſter, in whatever language he ſpeaks. The French attend to it carefully, and with great reaſon; and their language, which is a language of phraſes, helps them out exceedingly. That delicacy of diction is characteriſtical of a man of faſhion and good company.

DRESS *and* DANCING.

DRESS is one of the various ingredients, that contribute to the art of pleaſing, and therefore an object of ſome attention, for we cannot help forming ſome opinion of a man's ſenſe and character from his dreſs. All affectation in dreſs, implies a flaw in the underſtanding. Men of ſenſe carefully avoid any particular character in their dreſs, they are accurately clean for their own take,

but

but all the reſt is for the ſake of other people. A man ſhould dreſs as well, and in the ſame manner, as the people of ſenſe and faſhion of the place where he is: if he dreſſes more than they, he is a fop; if he dreſſes leſs, he is unpardonably negligent: but, of the two, a young fellow ſhould be rather too much than too little dreſſed; the exceſs of that ſide will wear off, with a little age and reflection.

The difference in dreſs between a man and a fop, is, that the fop values himſelf upon his dreſs; and the man of ſenſe laughs at it, at the ſame time that he knows he muſt not neglect it: there are a thouſand foolish cuſtoms of this kind, which, as they are not criminal, muſt be complied with, and even cheerfully, by men of ſenſe. Diogenes the Cynic was a wiſe man for diſpiſing them, but a fool for ſhewing it.

We ſhould not attempt to rival, or to excel a fop in dreſs, but it is neceſſary to dreſs to avoid ſingularity and ridicule. Great care ſhould be taken to be always dreſſed like the reaſonable people of our own age in the place where we are, whoſe dreſs is never ſpoken of one way or the another, as neither too negligent or too much ſtudied.

Awkward-

Awkwardneſs of carriage is very alienating, and a total negligence of dreſs and air, an impertinent inſult upon cuſtom and faſhion. Women have great influence as to a man's faſhionable character; and an awkward man will never have their votes, which are very numerous, and oftener counted than weighed.

When we are once well-dreſſed for the day, we ſhould think no more of it afterwards; and, without any ſtiffneſs for fear of diſcompoſing that dreſs, we ſhould be as eaſy and natural as if we had no cloaths on at all.

Dancing, likewiſe, tho' a filly trifling thing, is one of thoſe eſtabliſhed follies which people of ſenſe are ſometimes obliged to conform to; and if they do, they ſhould be able to perform it well.

In dancing, the motion of the arms ſhould be particularly attended to, as they decide a man's being genteel or otherwiſe, more than any other part of the body. A twiſt or ſtiffneſs in the wriſt will make a man look awkward. If a man dances well from the waiſt upwards, wears his hat well, and moves his head properly, he dances well. Coming into a room, and preſenting yourſelf to a company,

company, ſhould be alſo attended to, as this always gives the firſt impreſſion, which is often indelible. Thoſe who preſent themſelves well, have a certain dignity in their air, which, without the leaſt ſeeming mixture of pride, at once engages and is reſpected.

DRINKING *of* HEALTHS.

DRINKING of healths is now growing out of faſhion, and is deemed unpolite in good company. Cuſtom once had rendered it univerſal, but the improved manners of the age now conſider it as abſurd and vulgar.

What can be more rude or ridiculous than to interrupt perſons at their meals with an unneceſſary compliment? Abſtain then from this ſilly cuſtom where you find it diſuſed; and uſe it only at thoſe tables where it continues general.

ASSURANCE.

A STEADY aſſurance is too often improperly ſtyled impudence. For my part I ſee no impudence, but on the contrary, infinite utility and advantage, in preſenting one's ſelf with the ſame coolneſs and unconcern, in any and every company: till one can do that, I am very ſure that one can never preſent

sent one's self well. Whatever is done under concern and embarrassment, must be ill done; and, till a man is absolutely easy and unconcerned in every company, he will never be thought to have kept good company, nor be very welcome in it. Assurance and intrepidity, under the white banner of seeming modesty, clear the way to merit, that would otherwise be discouraged by difficulties in its journey; whereas barefaced impudence is the noisy and blustering harbinger of a worthless and senseless usurper.

HURRY.

A MAN of sense may be in haste, but can never be in a hurry, because he knows that whatever he does in a hurry he must necessarily do very ill. He may be in haste to dispatch an affair, but he will take care not to let that haste hinder his doing it well. Little minds are in a hurry, when the object proves (as it commonly does) too big for them, they run, they hare, they puzzle, confound, and perplex themselves; they want to do every thing at once, and never do it at all. But a man of sense takes the time necessary for doing the thing he is about well; and his haste to dispatch a business, only

only appears by the continuity of his application to it: he purſues it with a cool ſteadineſs, and finiſhes it before he begins any other.

LAUGHTER.

FREQUENT and loud laughter is the characteriſtic of folly and ill-manners: it is the manner in which the mob expreſs their ſilly joy at ſilly things; and they call it being merry. In my mind, there is nothing ſo illiberal, and ſo ill-bred, as audible laughter. True wit, or ſenſe, never yet made any body laugh; they are above it; they pleaſe the mind, and give a cheerfulneſs to the countenance. But it is low buffoonery, or ſilly accidents that always excite laughter; and that is what people of ſenſe and breeding ſhould ſhew themſelves above. A man's going to ſit down in the ſuppoſition that he has a chair behind him, and falling down upon his breech for want of one, ſets a whole company a laughing, when all the wit in the world would not do it: a plain proof in my mind, how low and unbecoming a thing laughter is. Not to mention the diſagreeable noiſe it makes, and the ſhocking diſtortions of the face that it occaſions.

Many people at firſt from awkwardneſs, have got a very ſilly and diſagreeable trick of laughing whenever they ſpeak; and I know men of very good parts, who cannot ſay the commoneſt thing without laughing; which makes thoſe who do not know them, take them at firſt for natural fools.

LETTER-WRITING.

IT is of the utmoſt importance to write letters well; as this is a talent which daily occurs, as well in buſineſs as in pleaſure; and inaccuracies in orthography, or in ſtyle, are never pardoned but in ladies, nor is hardly pardonable in them. The Epiſtles of Cicero are the moſt perfect models of good-breeding.

Letters ſhould be eaſy and natural, and convey to the perſons to whom we ſend them, juſt what we ſhould ſay to thoſe perſons if we were preſent with them.

The beſt models of Letter-writing are Cicero, Cardinal d'Oſſat, Madame Savigne, and Compte Buſſy Rabutin. Cicero's Epiſtles to Atticus, and to his familiar friends, are the beſt examples in the friendly and familiar ſtyle. The ſimplicity and clearneſs of the letters of Cardinal d'Oſſat, ſhew

shew how letters of business ought to be written. For gay and amusing letters, there are none that equal Compte Bussy's, and Madame Savigne's. They are so natural, that they seem to be the extemporé conversations of two people of wit, rather than letters.

Neatness in folding up, sealing, and directing letters, is by no means to be neglected. There is something in the exterior, even of a letter, that may please or displease, and consequently deserves some attention.

NICK-NAME.

THERE is nothing that a young man at his first appearance in the world, has more reason to dread, and therefore should take more pains to avoid, than having any ridicule fixed on him. In the opinion even of the most rational men, it will degrade him, but ruin him with the rest. Many a man has been undone by acquiring a ridiculous nick-name. The causes of nick-names among well-bred men, are generally the little defects in manner, elocution, air, or address. To have the appellation of muttering, awkward, ill-bred, absent, left-legged, annexed always to your name, would injure you

more than you imagine; avoid then these little defects, and you may set ridicule at defiance.

PRONUNCIATION *and* SPEAKING.

To acquire a graceful utterance, read aloud to some friend every day, and beg of him to interrupt and correct you when you read too fast, do not observe the proper stops, lay a wrong emphasis, or utter your words unintelligibly. You may even read aloud to yourself, and tune your utterance to your own ear. Take care to open your teeth when you read or speak, and articulate every word distinctly; which last cannot be done but by sounding the final letter. But above all, study to vary your voice according to the subject, and avoid a monotony. Daily attention to these articles will, in a little time, render them easy and habitual to you.

The voice and manner of speaking too, are not to be neglected: some people almost shut their mouths when they speak, and mutter so, that they are not to be understood; others speak so fast, and sputter, that they are not to be understood neither; some always speak as if they were talking to deaf people;

people; and others ſo low, that one cannot hear them. All theſe habits are awkward and diſagreeable, and are to be avoided by attention: they are the diſtinguiſhing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how neceſſary it is to mind all theſe little things; for I have ſeen many people with great talents, ill received, for want of having theſe talents; and others well received, only from their little talents, and who had no great ones.

SPELLING.

ORTHOGRAPHY, or ſpelling well, is ſo abſolutely neceſſary for a man of letters, or a gentleman, that one falſe ſpelling may fix a ridicule on him for the remainder of his life. Reading carefully will contribute, in a great meaſure, to preſerve you from expoſing yourſelf by falſe ſpelling; for books are generally well ſpelled, according to the orthography of the times. Sometimes words, indeed, are ſpelled differently by different authors, but thoſe inſtances are rare; and where there is only one way of ſpelling a word, ſhould you ſpell it wrong, you will be ſure to be ridiculed. Nay, a *woman* of

a tolerable education would deſpiſe and laugh at her lover, if he ſhould ſend her an ill-ſpelled *billet-doux*.

STYLE.

STYLE is the dreſs of thoughts; and let them be ever ſo juſt, if your ſtyle is homely, coarſe and vulgar, they will appear to as much diſadvantage, and be as ill received, as your perſon, though ever ſo well proportioned, would, if dreſſed in rags, dirt, and tatters. It is not every underſtanding that can judge of matter; but every ear can and does judge, more or leſs, of ſtyle.

Mind your diction in whatever language you either write or ſpeak; contract a habit of correctneſs and elegance. Conſider your ſtyle even in the freeſt converſation, and moſt familiar letters. After, at leaſt if not before, you have ſaid a thing, reflect if you could not have ſaid it better.

WRITING.

EVERY man who has the uſe of his eyes and his right hand, can write whatever hand he pleaſes. Nothing is ſo ungentleman-like as a ſchool-boy's ſcrawl. I do not deſire you to write a ſtiff formal hand, like that of a ſchool

ſchool-maſter, but a genteel, legible, and liberal character, and to be able to write quick. As to the correctneſs and elegance of your writing, attention to grammar does the one, and to the beſt authors the other. Epiſtolary correſpondence ſhould be eaſy and natural, and convey to the perſons juſt what we would ſay if we were with them.

VULGAR EXPRESSIONS.

VULGARISM in language is a certain characteriſtic of bad company, and a bad education. Proverbial expreſſions, and trite ſayings, are the flowers of the rhetoric of a vulgar man. Would he ſay, that men differ in their taſtes; he both ſupports and adorns that opinion, by the good old ſaying, as he reſpectfully calls it, "What is one man's meat is another man's poiſon." If any man attempts being *ſmart*, as he calls it, upon him, he gives him *tit for tat*; aye, that he does. He has always ſome favourite word for the time being; which, for the ſake of uſing often, he commonly abuſes; ſuch as *vaſtly* angry, *vaſtly* kind, *vaſtly* handſome, and *vaſtly* ugly. Even his pronunciation of proper words, carries the mark of the beaſt along with it. He

calls the *earth*, *yearth*; he is *obleiged* not *obliged* to you. He goes *to wards*, and not *towards* ſuch a place. He ſometimes affects hard words, by way of ornament, which he always mangles like a learned woman. A man of faſhion never has recourſe to proverbs, and vulgar aphoriſms; uſes neither favourite words nor hard words; but takes great care to ſpeak very correctly and grammatically, and to pronounce properly; that is, according to the uſage of the beſt companies.

CAUTIONS *againſt ſundry old* Habits.

HUMMING a tune within ourſelves, drumming with our fingers, making a noiſe with our feet, and ſuch awkward habits, being all breaches of good manners, are therefore indications of our contempt for the perſons preſent, and conſequently ſhould not be practiſed.

Eating very quick or very ſlow, is characteriſtic of vulgarity; the former infers poverty; the latter, if abroad, that you are diſguſted with your entertainment; and if at home, that you are rude enough to give your friends what you cannot eat yourſelf. Eating ſoup with your noſe in your plate, is

is alſo vulgar. So likewiſe is ſmelling to the meat while on the fork, before you put it in your mouth. If you diſlike what is ſent upon your plate, leave it; but never by ſmelling to, or examining it, appear to tax your friend with placing unwholeſome proviſions before you.

Spitting on the floor or carpet is a filthy practice, and which, was it to become general, would render it as neceſſary to change the carpets as the table-cloths. Not to add, it will induce our acquaintance to ſuppoſe that we have not been uſed to genteel furniture; for which reaſon alone, if no other, a man of liberal education ſhould avoid it.

To conclude this article: Never walk faſt in the ſtreets, which is a mark of vulgarity, ill-befitting the character of a gentleman, or a man of faſhion, tho' it may be tolerable in a tradeſman.

To ſtare any perſon full in the face, whom you may chance to meet, is an act alſo of ill-breeding; it would ſeem to beſpeak as if you ſaw ſomething wonderful in his appearance, and is therefore a tacit reprehenſion.

Keep yourſelf free, likewiſe, from all odd tricks or habits; ſuch as ſcratching your-

ſelf

ſelf, putting your fingers to your mouth, noſe, and ears, thruſting out your tongue, ſnapping your fingers, biting your nails, rubbing your hands, ſighing aloud, an affected ſhivering of your body, gaping, and many others, which I have noticed before; all which are imitations of the manners of the mob, and degrading to a gentleman.

KNOWLEDGE OF THE WORLD.

WE ſhould endeavour to hoard up, while we are young, a great ſtock of knowledge: for tho' during that time of diſſipation, we may not have occaſion to ſpend much of it, yet a time will come when we ſhall want it to maintain us.

The knowledge of the world is only to be acquired in the world, and not in a cloſet. Books alone will never teach it you; but they will ſuggeſt many things to your obſervation, which might otherwiſe eſcape you; and your own obſervations upon mankind, when compared with thoſe which you will find

find in books, will help you to fix the true point.

To know mankind well, requires full as much attention and application as to know books, and, it may be, more ſagacity and diſcernment. I am, at this time, acquainted with many elderly people, who have all paſſed their lives in the great world, but with ſuch levity and inattention, that they know no more of it now than they did at fifteen. Do not flatter yourſelf, therefore, with the thoughts that you can acquire this knowledge in the frivolous chit-chat of idle companies; no, you muſt go much deeper than that. You muſt look into people as well as at them. Search, therefore, with the greateſt care, into the characters of all thoſe whom you converſe with: endeavour to diſcover their predominant paſſion, their prevailing weakneſſes, their vanities, their follies, and their humours; with all the right and wrong, wiſe and ſilly ſprings of human actions, which make ſuch inconſiſtent and whimſical beings of us rational creatures.

There are no perſons ſo inſignificant and inconſiderable, but may ſome time or other, and in ſome thing or other, have it in their

power

power to be of uſe to you; which they certainly will not, if you have once ſhewn them contempt. Wrongs are often forgiven, but contempt never is. Our pride remembers it for ever. Remember, therefore, moſt carefully to conceal your contempt, however juſt, wherever you would not make an implacable enemy. Men are much more unwilling to have their weakneſſes and their imperfections known, than their crimes, and if you hint to a man that you think him ſilly, ignorant, or even ill-bred or awkward, he will hate you more, and longer, than if you tell him plainly, that you think him a rogue.

Nothing is more inſulting, than to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune, &c. In the firſt, it is both ill bred and ill natured, and in the two latter articles, it is unjuſt, they not being in his power. Good-breeding and good-nature incline us rather to raiſe people up to ourſelves, than to mortify and depreſs them. Beſides, it is making ourſelves ſo many friends, inſtead of ſo many enemies. A conſtant attention to pleaſe, is a moſt neceſſary ingredient in the art of pleaſing; it flatters the ſelf-love of

those

thoſe to whom it is ſhewn; it engages and captivates, more than things of much greater importance. Every man is, in ſome meaſure, obliged to diſcharge the ſocial duties of life; but thoſe attentions are voluntary acts, the free-will offerings of good-breeding and good-nature: they are received, remembered, and returned as ſuch. Women in particular, have a right to them; and any omiſſion in that reſpect, is down-right ill-breeding.

We ſhould never yield to that temptation, which to moſt young men is very ſtrong, of expoſing other people's weakneſſes and infirmities, for the ſake either of diverting the company, or of ſhewing our own ſuperiority. We may by that means, get the laugh on our ſide for the preſent; but we ſhall make enemies by it for ever; and even thoſe who laugh with us, will, upon reflection, fear and deſpiſe us? it is ill-natured, and a good heart deſires rather to conceal than expoſe other people's weakneſſes or misfortunes. If we have Wit, we ſhould uſe it to pleaſe and not to hurt: we may ſhine, like the ſun in the Temperate Zones, without ſcorching.

There

There are many inoffenſive arts which are neceſſary in the courſe of the world, and which he who practiſes the earlieſt, will pleaſe the moſt, and riſe the ſooneſt. The ſpirits and vivacity of youth are apt to neglect them as uſeleſs, or reject them as troubleſome: but ſubſequent knowledge and experience of the world remind us of their importance commonly when it is too late. The principal of theſe things, is the maſtery of one's temper, and that coolneſs of mind and ſerenity of countenance, which hinders us from diſcovering, by words, actions, or even looks, thoſe paſſions or ſentiments by which we are inwardly moved or agitated; and the diſcovery of which gives cooler and abler people ſuch infinite advantages over us, not only in great buſineſs, but in all the moſt common occurrences of life. A man who does not poſſeſs himſelf enough to hear diſagreeable things, without viſible marks of anger and change of countenance, or agreeable ones without ſudden burſts of joy, and expanſion of countenance, is at the mercy of every artful knave, or pert coxcomb: the former will provoke or pleaſe you by deſign, to catch unguarded words or looks: by which he will eaſily decypher the

the ſecrets of your heart, of which you ſhould keep the key yourſelf, and truſt it with no man living. The latter will, by his abſurdity, and without intending it, produce the ſame diſcoveries, of which other people will avail themſelves.

If you find yourſelf ſubject to ſudden ſtarts of paſſion, or madneſs (for I ſee no difference between them, but in their duration) reſolve, within yourſelf, at leaſt, never to ſpeak one word while you feel that emotion within you.

In ſhort make yourſelf abſolute maſter of your temper, and your countenance, ſo far, at leaſt, as that no viſible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impoſſible; and as a man of ſenſe never attempts impoſſibilities, on one hand or the other, he is never diſcouraged by difficulties; on the contrary, he redoubles his induſtry and his diligence, he perſeveres, and infallibly prevails at laſt. In any point, which prudence bids you purſue, and which a manifeſt utility attends, let difficulties only animate your induſtry, nor deter you from the purſuit. If one way has failed, try another, be active, perſevere and you will conquer.

conquer. Some people are to be reasoned, some flattered, some intimidated, and some teased into a thing; but, in general, all are to be brought into it at last, if skilfully applied to, properly managed, and indefatigably attacked in their several weak places. The time should likewise be judiciously chosen; every man has his *mollia tempora*, but that is far from being all day long; and you would choose your time very ill, if you applied to a man about one business, when his head was full of another, or when his heart was full of grief, anger, or any other disagreeable sentiment.

In order to judge of the inside of others, study your own, for men in general are very much alike; and though one has one prevailing passion, and another has another, yet their operations are much the same; and whatever engages or disgusts, pleases or offends you, in others, will, *mutatis mutandis*, engage, disgust, please, or offend others in you. Observe, with the utmost attention, all the operations of your own mind, the nature of your passions, and the various motives that determine your will; and you may in a great degree know all mankind. For instance; Do you find yourself hurt and mortified

mortified, when another makes you feel his ſuperiority, and your own inferiority, in knowledge, parts, rank, or fortune? you will certainly take great care not to make a perſon, whoſe good will, good word, intereſt, eſteem, or friendſhip, you would gain, feel that ſuperiority in you, in caſe you have it. If diſagreeable inſinuations, ſly ſneers, or repeated contradictions, teaze and irritate you, would you uſe them where you wiſhed to engage and pleaſe? Surely not: And I hope you wiſh to engage and pleaſe almoſt univerſally. The temptation of ſaying a ſmart and witty thing, or *bon mot*, and the malicious applauſe with which it is commonly received, have made people who can ſay them, and ſtill oftener, people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one thing that I know of. When ſuch things then, ſhall happen to be ſaid at your expence (as ſometimes they certainly will) reflect ſeriouſly upon the ſentiments of uneaſineſs, anger, and reſentment, which they excite in you; and conſider whether it can be prudent, by the ſame means to excite the ſame ſentiments in others againſt you. It is a decided folly to loſe a friend for a jeſt;

but, in my mind, it is not a much leſs degree of folly, to make an enemy of an indifferent and neutral perſon, for the ſake of a *bon-mot*. When things of this kind happen to be ſaid of you, the moſt prudent way is to ſeem not to ſuppoſe that they are meant at you, but to diſſemble and conceal whatever degree of anger you may feel inwardly: and ſhould they be ſo plain that you cannot be ſuppoſed ignorant of their meaning, to join in the laugh of the company againſt yourſelf; acknowledge the hit to be a fair one, and the jeſt a good one, and play off the whole thing in ſeeming good humour; but by no means reply in the ſame way; which only ſhews that you are hurt, and publiſhes the victory which you might have concealed. Should the thing ſaid, indeed, injure your honour, or moral character, remember, there are but two alternatives for a gentleman and a man of parts—extreme politeneſs, or a duel.

If a man notoriouſly and deſignedly inſults and affronts you, knock him down; but if he only injures you, your beſt revenge is to be extremely civil to him in your outward behaviour, though, at the ſame time, you counterwork him; and return him the compliment,

pliment, perhaps with intereſt. This is not perfidy nor diſſimulation; it would be ſo, if you were at the ſame time, to make profeſſions of eſteem and friendſhip to this man; which I by no means recommend; but, on the contrary abhor. All acts of civility are, by common conſent, underſtood to be no more than a conformity to cuſtom, for the quiet and convenience of ſociety, the *agreemens* of which are not to be diſturbed by private diſlikes and jealouſies. Only women and little minds pout and ſpar for the entertainment of the company, that always laughs at, and never pities them. For my own part, though I would by no means give up any point to a competitor, yet I would pique myſelf upon ſhowing him rather more civility than to another man. In the firſt place, this behaviour infallibly makes all the laughers of your ſide, which is a conſiderably party; and in the next place, it certainly pleaſes the object of the competition, be it either man or woman; who never fail to ſay, upon ſuch an occaſion, "that "they muſt own you have behaved yourſelf "very handſomely in the whole affair."

In ſhort, let this be one invariable rule of your conduct; Never to ſhew the leaſt

ſymptom of reſentment, which you cannot, to a certain degree, gratify; but always to ſmile where you cannot ſtrike. There would be no living in the world, if one could not conceal, and even diſſemble the juſt cauſes of reſentment, which one meets with every day in active and buſy life. Whoever cannot maſter his humour, ſhould leave the world, and retire to ſome hermitage, in an unfrequented deſert. By ſhowing an unavailing and ſullen reſentment, you authorize the reſentment of thoſe who can hurt you, and whom you cannot hurt; and give them that very pretence, which perhaps they wiſhed for, of breaking with, and injuring you; whereas the contrary behaviour would lay them under the reſtraints of decency, at leaſt, and either ſhackle or expoſe their malice. Beſides, captiouſneſs, ſullenneſs, and pouting, are moſt exceedingly illiberal and vulgar.

Tho' men are all of one compoſition, the ſeveral ingredients are ſo differently proportioned in each individual, that no two are exactly alike; and no one at all times like himſelf. The ableſt man will, ſometimes, do weak things; the proudeſt man mean things; the honeſteſt man, ill things; and the wickedeſt man good ones. Study individuals,

dividuals, then; and if you take (as you ought to do) their outlines from their prevailing paſſion, ſuſpend your laſt finiſhing ſtrokes till you have attended to and diſcovered the operations of their inferior paſſions, appetites, and humours. A man's general character may be that of the honeſteſt man of the world; do not diſpute it; your might be thought envious or ill-natured; but, at the ſame time, do not take this probity upon truſt, to ſuch a degree as to put your life, fortune, or reputation, in his power. This honeſt man may happen to be your rival in power, in intereſt, or in love; three paſſions that often put honeſty to moſt ſevere trials, in which it is too often caſt; but firſt analyze this honeſt man yourſelf; and then, only, you will be able to judge how far you may, or may not, with ſafety, truſt him.

If you would particularly gain the affection and friendſhip of particular people, whether men or woman, endeavour to find out their predominant excellency, if they have one, and their prevailing weakneſs, which every body has: and do juſtice to the one, and ſomething more than juſtice to the other. Men have various objects in which

they may excel, or at leaſt would be thought to excel; and though they love to hear juſtice done to them, where they know that they excel, yet they are moſt and beſt flattered upon thoſe points where they will to excel, and yet are doubtful whether they do or not. As for example: Cardinal Richelieu, who was undoubtedly the ableſt ſtatesman of his time, or perhaps of any other, had the idle vanity of being thought the beſt poet too; he envied the great Corneille his reputation, and ordered a criticiſm to be wrote upon the Cid. Thoſe, therefore, who flattered ſkilfully, ſaid little to him of his abilities in ſtate-affairs, or at leaſt but *en par ſans*, and as it might naturally occur. But the incenſe which they gave him, the ſmoke of which, they knew would turn his head in their favour, was a *belle eſprit* and a Poet. Why? Becauſe he was ſure of one excellency, and diſtruſtful as to the other.

You will eaſily diſcover every man's prevailing vanity, by obſerving his favourite topic of converſation; for every man talks moſt of what he has moſt a mind to be thought to excel in. Touch him but there, and you touch him to the quick.

Women

Women have, in general, but one object, which is their beauty; upon which ſcarce any flattery is too groſs for them to ſwallow. Nature has hardly formed a woman ugly enough to be inſenſible to flattery upon her perſon; if her face is ſo ſhocking, that ſhe muſt, in ſome degree be conſcious of it, her figure and her air, ſhe truſts make ample amends for it. If her figure is deformed, her face, ſhe thinks, counterbalances it. If they are both bad, ſhe comforts herſelf, that ſhe has graces; a certain manner; *je ne ſçai quoi*, ſtill more engaging than beauty. This truth is evident from the ſtudied and elaborate dreſs of the ugliеſt women in the world. An undoubted, unconteſted, conſcious beauty, is, of all women the leaſt ſenſible of flattery upon that head: ſhe knows it is her due, and is therefore obliged to nobody for giving it her. She muſt be flattered upon her underſtanding; which, tho' ſhe may poſſibly not doubt of herſelf, yet ſhe ſuſpects that men may diſtruſt.

Do not miſtake me, and think that I mean to recommend to you abject and criminal flattery: no; flatter nobody's vices or crimes: on the contrary, abhor and diſcourage them. But there is no living in the

world without a complaisant indulgence for other people's weaknesses, and innocent, though ridiculous vanities. If a man has a mind to be thought wiser, and a woman handsomer, than they really are, their error is a comfortable one to themselves, and an innocent one with regard to other people; and I would rather make them my friends, by indulging them in it, than my enemies, by endeavouring (and that to no purpose) to undeceive them.

Suspect, in general, those who remarkably affect any one virtue: who raise it above all others, and who in a manner intimate that they possess it exclusively. I say suspect them: for they are commonly hypocrites: but do not be sure that they are always so: for I have sometimes known saints really religious; Blusterers really brave; Reformers of manners really honest; and prudes really chaste. Pry into the recesses of their hearts yourself, as far as you are able, and never implicitly adopt a character upon common fame, which though generally right as to the great out-lines of characters, is always wrong in some particulars.

Be upon your guard against those who, upon very slight acquaintance, obtrude their unasked

unasked and unmerited friendſhip and confidence upon you; for they probably cram you with them, only for their own eating; but at the ſame time, do not roughly reject them upon that general ſuppoſition. Examine further, and ſee whether thoſe unexpected offers flow from a warm heart and a filly head; or from a deſigning head, and a cold heart; for knavery and folly have often the ſame ſymptoms. In the firſt caſe, there is no danger in accepting them—*valeant quantum valere poſſunt.* In the latter caſe, it may be uſeful to ſeem to accept them and artfully to turn the battery on him who offered it.

If a man uſes ſtrong oaths or proteſtations to make you believe a thing, which is of itſelf ſo likely and probable, that the bare ſaying of it would be ſufficient, depend upon it he lies, and is highly intereſted in making you believe it; or elſe he would not take ſo much pains.

There is an incontinency of friendſhip among young fellows, who are aſſociated by their mutual pleaſures only, which has very frequently, bad conſequences. A parcel of warm hearts, and unexperienced heads, heated by convivial mirth, and poſſibly a little

little too much wine, vow, and really mean at the ſame time, eternal friendſhips to each other, and indiſcretely pour out their whole ſouls in common, and without the leaſt reſerve. The confidences are as indiſcreetly repeated, as they were made; for new pleaſures, and new places, ſoon diſſolve this ill-cemented connexion; and then very ill uſes are made of theſe raſh confidences. Bear your part, however, in young companies; nay, excel, if you can, in all the ſocial and convivial joys and feſtivity that become youth. Truſt them with your love-tales, if you pleaſe: but keep your ſerious views ſecret. Truſt thoſe only to ſome tried friend, more experienced than yourſelf, and who, being in a different walk of life from you, is not likely to become your rival, for I would not adviſe you to depend ſo much upon the heroic virtue of mankind, as to hope or believe, that your competitor will ever be your friend, as to the object of that competition.

A ſeeming ignorance is very often a moſt neceſſary part of worldly knowledge. It is, for inſtance, commonly adviſeable to ſeem ignorant of what people offer to tell you; and when they ſay, Have not you heard

heard of such a thing? to answer No, and to let them go on, though you know it already. Some have a pleasure in telling it; because they think they tell it well; others have a pride in it, as being the sagacious discoverers; and many have a vanity in shewing that they have been, though very undeservedly, trusted: All these would be disappointed, and consequently displeased, if you said, Yes. Seem always ignorant (unless to one most intimate friend) of all matters of private scandal and defamation, though you should hear them a thousand times, for the parties affected always look upon the receiver to be almost as bad as the thief: and whenever they become the topic of conversation, seem to be a sceptic, though you are really a serious believer; and always take the extenuating part. But all this seeming ignorance should be joined to thorough and extensive private informations; and indeed it is the best method of procuring them; for most people have such a vanity in shewing a superiority over others, though but for a moment, and in the merest trifles, that they will tell you what they should not, rather than not show that they can tell what you did not know: besides that

that, ſuch ſeeming ignorance will make you paſs for incurious, and conſequently undeſigning. However, fiſh for facts, and take pains to be well informed of every thing that paſſes; but fiſh judiciouſly, and not always, nor indeed often, in the ſhape of direct queſtions; which always put people upon their guard, and often repented, grow tireſome. But ſometimes take the things that you would know, for granted; upon which ſomebody will kindly, and officially, ſet you right: ſometimes ſay, that you have heard ſo and ſo; and at other times ſeem to know more than you do, in order to know all that you want; but avoid direct queſtioning as much as you can.

Human nature is the ſame all over the world; but its operations are ſo varied by education and habit, that one muſt ſee it in all its dreſſes, in order to be intimately acquainted with it. The paſſion of ambition, for inſtance, is the ſame in a courtier, a ſoldier, or an eccleſiaſtic; but from their different educations and habits they will take very different methods to gratify it. Civility, which is a diſpoſition to accommodate and oblige others, is eſſentially the ſame in every country; but good-breeding, as it is called

called, which is the manner of exerting that diſpoſition, is different in almoſt every country, and merely local; and every man of ſenſe imitates and conforms to that local good-breeding of the place which he is at.—A conformity and flexibility of manners is neceſſary in the courſe of the world; that is, with regard to all things which are not wrong in themſelves. The *verſatile ingenium* is the moſt uſeful of all. It can turn inſtantly from one object to another, aſſuming the proper manner for each. It can be ſerious with the grave, cheerful with the gay, and trifling with the frivolous.

Indeed, nothing is more engaging than a cheerful and eaſy conformity to people's particular manners, habits, and even weakneſſes; nothing, (to uſe a vulgar expreſſion) ſhould come amiſs to a young fellow. He ſhould be, for good purpoſes, what Alcibiades was commonly for bad ones—a Proteus, aſſuming with eaſe, and wearing with cheerfulneſs, any ſhape. Heat, cold, luxury, abſtinence, gravity, gaiety, ceremony, eaſineſs, learning, trifling, buſineſs and pleaſure, are modes which he ſhould be able to take, lay aſide, or change occaſionally, with

as

as much eaſe as he would take or lay aſide his hat.

Young men are apt to think that every thing is to be carried by ſpirit and vigour; that art is meanneſs, and that verſatility and complaiſance are the refuge of puſillanimity and weakneſs. This moſt miſtaken opinion gives an indelicacy, an abruptneſs, and a roughneſs to the manners. Fools, who can never be undeceived, retain them as long as they live: reflection, with a little experience, makes men of ſenſe ſhake them off ſoon. When they come to be a little better acquainted with themſelves, and with their own ſpecies, they diſcover, that plain right reaſon is, nine times in ten, the fettered and ſhackled attendant of the triumph of the heart and the paſſions: conſequently, they addreſs themſelves, nine times in ten to the conqueror, not to the conquered: and conquerors, you know, muſt be applied to in the gentleſt, the moſt engaging, and the moſt inſinuating manner.

But, unfortunately, young men are as apt to think themſelves wiſe enough, as drunken men are to think themſelves ſober enough. They look upon ſpirit to be a much better thing than experience; which they call *coldneſs*.

ness. They are but half miſtaken; for though ſpirit without experience is dangerous, experience without ſpirit is languid and defective. Their union, which is very rare, is perfection; you may join them, if you pleaſe, for all my experience is at your ſervice; and I do not deſire one grain of your ſpirit in return. Uſe them both; and let them reciprocally animate and check each other. I mean here, by the ſpirit of youth, only the vivacity and preſumption of youth; which hinder them from ſeeing the difficulties or dangers of an undertaking; but I do not mean what the ſilly vulgar call ſpirit, by which they are captious, jealous of their rank, ſuſpicious of being undervalued, and *touſy* (as they call it) in their repartees, upon the ſlighteſt occaſions. This is an evil, and a very ſilly ſpirit, which ſhould be driven out, and transferred to an herd of ſwine.

To conclude: Never neglect or deſpiſe old, for the ſake of new, or more ſhining acquaintance; which would be ungrateful on your part, and never forgiven on theirs. Take care to make as many perſonal friends, and as few perſonal enemies, as poſſible. I do not mean by perſonal friends, intimate and confidential friends, of which no man can

can hope to have half a dozen in the whole courſe of his life; but I mean friends, in the common acceptation of the word; that is, people who ſpeak well of you, and who would rather do you good than harm, conſiſtently with their own intereſt, and no further.

LYING.

NOTHING is more criminal, mean, or ridiculous than lying. It is the production either of malice or cowardice, or vanity; but it generally miſſes of its aim in every one of theſe views; for lies are always detected ſooner or later. If we advance a malicious lie, in order to affect any man's fortune or character, we may, indeed, injure him for ſome time; but we ſhall certainly be the greateſt ſufferers in the end; For, as ſoon as we are detected, we are blaſted for the infamous attempt: and whatever is ſaid afterwards to the diſadvantage of that perſon, however true, paſſes for calumny.

lumny. To lie, or to equivocate (which is the ſame thing) to excuſe ourſelves for what we have ſaid or done, and to avoid the danger of the ſhame that we apprehend from it, we diſcover our fear as well as our falſehood; and only increaſe inſtead of avoiding, the danger and the ſhame; we ſhew ourſelves to be the loweſt and meaneſt of mankind, and are ſure to be always treated as ſuch. If we have the misfortune to be in the wrong, there is ſomething noble in frankly owning it; it is the only way of atoning for it, and the only way to be forgiven. To remove a preſent danger, by equivocating, evading, or ſhuffling, is ſomething ſo deſpicable, and betrays ſo much fear, that whoever practiſes them deſerves to be chaſtiſed.

There are people who indulge themſelves in another ſort of lying, which they reckon innocent, and which in one ſenſe is ſo; for it hurts nobody but themſelves. This ſort of lying is the ſpurious offspring of Vanity, begotten upon Folly: theſe people deal in the marvellous; they have ſeen ſomething that never exiſted: they have ſeen other things which they never really ſaw, though they did exiſt, only becauſe they were thought worth ſeeing. Has any thing re-

markable been ſaid or done in any place, or in any company, they immediately preſent and declare themſelves eye or ear witneſſes of it. They have done feats themſelves, unattempted, or at leaſt unperformed by others. They are always the heroes of their own fables; and think that they gain conſideration, or at leaſt preſent attention, by it. Whereas, in truth, all that they get is ridicule and contempt, not without a good degree of diſtruſt: for one muſt naturally conclude, that he who will tell any lie from idle vanity, will not ſcruple to tell a greater for intereſt. Had I really ſeen any thing ſo very extraordinary as to be almoſt incredible, I would keep it to myſelf, rather than by telling it, give any one body room to doubt for one minute of my veracity. It is moſt certain, that the reputation of chaſtity is not ſo neceſſary for a woman, as that of veracity is for a man: and with reaſon; for it is poſſible for a woman to be virtuous, though not ſtrictly chaſte; but it is not poſſible for a man to be virtuous without ſtrict veracity. The ſlips of the poor woman are ſometimes mere bodily frailties: but a lie in man is a vice of the mind, and of the heart.

Nothing

Nothing but truth can carry us through the world, with either our conſcience or our honour unwounded. It is not only our duty, but our intereſt; as a proof of which, it may be obſerved, that the greateſt fools are the greateſt liars. We may ſafely judge of a man's truth by his degree of underſtanding.

DIGNITY OF MANNERS.

A Certain dignity of manners is abſolutely neceſſary, to make even the moſt valuable character either reſpected or reſpectable in the world.

Horſe-play, romping, frequent and loud fits of laughter, jokes, waggery, and indiſcriminate familiarity, will ſink both merit and knowledge into a degree of contempt. They compoſe at moſt a merry fellow, and a merry fellow was never yet a reſpectable man. Indiſcriminate familiarity either offends your ſuperiors, or elſe dubs you their dependent, and led captive. It gives your

inferiors juſt, but troubleſome and improper claims of equality. A joker is near a-kin to a buffoon; and neither of them is the leaſt related to wit. Whoever is admitted or ſought for, in company, upon any other account than that of his merit and manners, is never reſpected there, but only made uſe of. We will have ſuch-a-one, for he ſings prettily; we will invite ſuch-a-one to a ball, for he dances well; we will have ſuch-a-one at ſupper, for he is always joking and laughing: we will aſk another, becauſe he plays deep at all games, or becauſe he can drink a great deal. Theſe are all vilifying diſtinctions, and mortifying references, and exclude all ideas of eſteem and regard. Whoever *is bad* (as it is called) in company, for the ſake of any one thing ſingly, is ſingly that thing, and will never be conſidered in any other light: and conſequently never reſpected, let his merits be what they will.

Dignity of manners is not only as different from pride, as true courage is from bluſtering, or true wit from joking; but it is abſolutely inconſiſtent with it; for nothing vilifies or degrades more than pride. The pretenſions of the poor man are oftener treated with ſneer and contempt, than with indignation;

indignation; as we offer ridiculously too little to a tradesman, who asks ridiculously too much for his goods: but we do not haggle with one who only asks a just and reasonable price.

Abject flattery and indiscriminating assentation degrade, as much as indiscriminate contradiction and noisy debate disgust. But a modest assertion of one's own opinion, and a complaisant acquiescence to other people's, preserve dignity.

Vulgar, low expressions, awkward motions and address, vilify as they imply either a very low turn of mind, or low education and low company.

Frivolous curiosity about trifles, and a laborious attention to little objects, which neither require nor deserve a moment's thought, lower a man; who from thence is thought (and not unjustly) incapable of greater matters. Cardinal de Reta very sagaciously marked out Cardinal Chigi for a little mind, from the moment that he told him he had wrote three years with the same pen, and that it was an excellent good one still.

A certain degree of exterior seriousness in looks and motions, gives dignity, without

excluding wit and decent cheerfulness, which are always ſerious themſelves. A conſtant ſmirk upon the face, and a whiſſling activity of the body, are ſtrong indications of futility. Whoever is in a hurry, ſhews that the thing he is about is too big for him. Haſte and hurry are very different things.

To conclude: A man who has patiently been kicked, may as well pretend to courage, as a man, blaſted by vices and crimes, may to dignity of any kind. But an exterior decency and dignity of manners, will even keep ſuch a man longer from ſinking, than otherwiſe he would be. Of ſuch conſequence is *decorum*, even though affected and put on.

GENTLENESS OF MANNERS, WITH FIRMNESS, OR RESOLUTION OF MIND.

I Do not know any one rule ſo unexceptionably uſeful and neceſſary in every part of life, as to unite *gentleneſs of manners* with

firmness of mind. The first alone would degenerate and sink into a mean, timid complaisance, and passiveness, if not supported and dignified by the latter, which would also degenerate into impetuosity and brutality, if not tempered and softened by the other; however they are seldom united. The warm, choleric man, with strong animal spirits, despises the first, and thinks to carry all before him by the last. He may, possibly, by great accident, now and then succeed, when he has only the weak and timid to deal with; but his general fate will be, to shock, offend, be hated, and fail. On the other hand, the cunning, crafty man, thinks to gain all his ends by gentleness of manners only: *he becomes all things to all men:* he seems to have no opinion of his own, and servilely adopts the present opinion of the present person; he insinuates himself only into the form of fools, but is soon detected, and justly despised by every body else. The wise man (who differs as much from the cunning, as from the choleric man) alone joins softness of manners with firmness of mind.

The advantages arising from an union of these qualities, are equally striking and ob-

vious. For example: If you are in authority and have a right to command, your commands delivered with mildneſs and gentleneſs, will be willingly, cheerfully, and conſequently well obeyed; whereas if given brutally, they will rather be interpreted than executed. For a cool ſteady reſolution ſhould ſhew, that where you have a right to command, you will be obeyed: but at the ſame time, a gentleneſs in the manner of enforcing that obedience, ſhould make it a cheerful one, and ſoften, as much as poſſible, the mortifying conſciouſneſs of inferiority.

If you are to aſk a favour, or even to ſolicit your due, you muſt do it with a good or you will give thoſe who have a mind to refuſe you either, a pretence to do it, by reſenting the manner; but on the other hand, you muſt, by a ſteady perſeverance and decent tenaciouſneſs ſhew firmneſs and reſolution. The right motives are ſeldom the true ones, of men's actions, eſpecially of people in high ſtations; who often give to importunity and fear, what they would refuſe to juſtice or to merit. By gentleneſs and kindneſs engage their hearts, if you can at leaſt, prevent the pretence of offence, but take care to ſhew reſolution and firmneſs enough

enough to extort from their love of eaſe, or their fear, what you might in vain hope for from their juſtice or good-nature. People in high life are hardened to the wants and diſtreſſes of mankind, as ſurgeons are to their bodily pains; they ſee and hear of them all day long, and even of ſo many ſimulated ones, that they do not know which are real and which not. Other ſentiments are therefore to be applied to, than thoſe of mere juſtice and humanity; their favour muſt be ſolicited by the graces; their love of eaſe diſturbed by unſcaried importunity, or their fears wrought upon by decent intimation of implacable cool reſentment. This precept is the only way I know in the world, of being loved without being deſpiſed, and feared without being hated. It conſtitutes the dignity of character, which every wiſe man muſt endeavour to eſtabliſh.

To conclude: If you find that you have a haſtineſs in your temper, which unguardedly breaks out into indiſcreet ſallies, or rough expreſſions, to either your ſuperiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the Graces to your aſſiſtance: at the firſt impulſe or paſſion, be ſilent till you can be ſoft.

Labour

Labour even to get the command of your countenance so well, that those emotions may not be read in it: a most unspeakable advantage in business! On the other hand, let no complaisance, no gentleness of temper, no weak desire of pleasing on your part, no wheedling, coaxing, nor flattery on other people's, make you recede one jot from any point that reason and prudence have bid you pursue; but return to the charge, persist, persevere, and you will find most things attainable that are possible. A yielding, timid, meekness is always abused and insulted by the unjust and the unfeeling; but when sustained by firmness and resolution, is always respected, commonly successful.

In your friendships and connexions, as well as in your enmities, this rule is particularly useful; let your firmness and vigour preserve and invite attachments to you; but at the same time let your manner hinder the enemies of your friends and dependents from becoming yours: let your enemies be disarmed by the gentleness of your manners; but let them feel at the same time, the steadiness of your just resentment; for there is great difference between bearing malice, which is always ungenerous, and a resolute

ſelf-defence, which is always prudent and juſtifiable.

Some people cannot gain upon themſelves to be eaſy and civil to thoſe who are either their rivals, competitors, or oppoſers, though independently of thoſe accidental circumſtances, they would like and eſteem them. They betray a ſhyneſs and an awkwardneſs in company with them, and catch at any little thing to expoſe them; and ſo from temporary and only occaſional opponents, make them their perſonal enemies. This is exceedingly weak and detrimental, as indeed is all humour in buſineſs, which can only be carried on ſucceſsfully by unadulterated good policy and right reaſoning. In ſuch ſituations I would be more particularly civil, eaſy, and frank, with the man whoſe deſigns I traverſed: This is commonly called *generoſity* and *magnanimity*; but is in truth good ſenſe and policy. The manner is as important as the matter; ſometimes more ſo; a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are ſeverally done. In fine, gentleneſs of manners, with firmneſs of mind, is a ſhort, but full deſcription of human perfection

tion on this side of religious and moral duties.

MORAL CHARACTER.

THE Moral Character of a man should be not only pure, but, like Cæsar's wife, unsuspected. The least speck or blemish upon it is fatal. Nothing degrades and vilifies more, for it excites and unites detestation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the customs and fashions of different countries: nay, there are still, if possible, more unaccountable wretches; I mean those who affect to preach and propagate such absurd and infamous notions, without believing them themselves. Avoid, as much as possible, the company of such people, who reflect a degree of discredit and infamy upon all who converse with them. But as you may sometimes, by accident, fall

into such a company, take great care that no complaisance, no good-humour, no warmth of festive mirth, ever make you seem even to acquiesce, much less approve or applaud, such infamous doctrines. On the other hand, do not debate, nor enter into serious argument, upon a subject so much below it; but content yourself with telling them, that you know they are not serious: that you have a much better opinion of them, than they would have you have; and that you are very sure they would not practise the doctrine they preach. But put your private marks upon them, and shun them for ever afterwards.

There is nothing so delicate as a man's moral character, and nothing which it is his interest so much to preserve pure. Should he be suspected of malice, malignity, perfidiousness, &c. all the parts and knowledge in the world will never procure him esteem, friendship, or respect. I therefore recommend to you a most scrupulous tenderness for your moral character, and the utmost care not to say or do the least thing that may, even to slightly, taint it. Shew yourself, upon all occasions, the friend, but not the bully of virtue. Even Colonel Charteris who

(who was the moſt notorious blaſted raſcal in the world, and who had, by all ſorts of crimes, amaſſed immenſe wealth) ſenſible of the diſadvantage of a bad character, was once heard to ſay, that, "though he would "not give one farthing for virtue, he would "give ten thouſand pounds for a character; "becauſe he ſhould get an hundred thou- "ſand pounds by it." Is it poſſible, then, that an honeſt man can neglect what a wiſe rogue would purchaſe ſo dear?

There is one of the vices above mentioned into which people of good education, and, in the main, of good principles, ſometimes fall, from miſtaken notions of ſkill, dexterity, and ſelf-defence; I mean lying; though it is inſeparably attended with more infamy and loſs than any other. But I have before given you my ſentiments very freely on this ſubject; I ſhall, therefore, conclude this head with entreating you to be ſcrupulouſly jealous of the purity of your moral character; keep it immaculate, unblemiſhed, unſullied; and it will be unſuſpected. Defamation, and calumny, never attack where there is no weak place; they magnify, but they do not create.

COMMON-

COMMON-PLACE OBSERVATIONS.

NEVER uſe, believe, or approve Common Place Obſervations. They are the common topics of whitlings and coxcombs; thoſe who really have wit have the utmoſt contempt for them, and ſcorn even to laugh at the pert things that thoſe would-be wits ſay upon ſuch ſubjects.

Religion is one of their favourite topics: it is all prieſt-craft; and an invention contrived and carried on by prieſts of all religions, for their own power and profit: from this abſurd and falſe principle flow the common-place, inſipid jokes, and inſults upon the clergy. With theſe people, every prieſt of every religion, is either a public or a concealed unbeliever, drunkard, and whoremaſter; whereas I conceive, that prieſts are extremely like other men, and neither the better nor the worſe for wearing a gown or a ſurplice: but, if they are different from other people, probably it is rather on the ſide

of

of religion and morality, or at least decency, from their education and manner of life.

Another common topic for false wit, and cold raillery, is matrimony. Every man and his wife hate each other cordially, whatever they may pretend, in public, to the contrary. The husband certainly wishes his wife at the devil, and the wife certainly cuckholds her husband. Whereas I presume, that men and their wives neither love nor hate each other the more, upon account of the form of matrimony which has been said over them. The cohabitation, indeed, which is the consequence of matrimony, makes them either love or hate more, according as they respectively deserve it; but that would be exactly the same, between any man or woman who lived together without being married.

It is also a trite, common-place observation, that courts are the seats of falsehood and dissimulation. That, like many, I might say, most, common-place observations, is false. Falsehood and dissimulation are certainly to be found at courts; but where are they not to be found? Cottages have them as well as courts; only with more manners. A couple of neighbouring far-

men, in a village, will contrive and practiſe as many tricks, to over-reach each other at the next market, or to ſupplant each other in the favour of the 'ſquire, as any two courtiers can do to ſupplant each other in the favour of their prince. Whatever poets may write, or fools believe, of rural innocence and truth, and of the perfidity of courts, this is undoubtedly true—That ſhepherds and miniſters are both men; their naturals and paſſions the ſame, the modes of them only different.

Theſe, and many other common-place reflections upon nations, or profeſſions, in general (which are at leaſt as often falſe as true) are the poor refuge of people, who have neither wit nor invention of their own, but endeavour to ſhine in company by ſecond-hand finery. I always put theſe part jack-apes's out of countenance, by looking extremely grave, when they expect that I ſhould laugh at their pleaſantries; and by ſaying, *Well, and ſo*; as if they had not done, and that the thing were ſtill to come. This diſconcerts them; as they have no reſources in themſelves, and have but one ſet of jokes to live upon. Men of parts are not reduced to theſe ſhifts, and have the utmoſt

contempt for them; they find proper subjects enough for either useful or living conversations, they can be witty without satire or common-place, and serious without being dull.

ORATORY.

ORATORY, or the art of speaking well, is useful in every situation of life, and absolutely necessary in most. A man cannot distinguish himself without it, in parliament, in the pulpit, or at the bar; and even in common conversation, he who has acquired an easy and habitual eloquence, and who speaks with propriety and accuracy, will have a great advantage over those who speak inelegantly and incorrectly. The business of oratory is to persuade; and to please is the most effectual step towards persuading. It is very advantageous for a man who speaks in public, to please his hearers so much as to gain their attention, which he cannot possibly do without the assistance of oratory.

It

certain, that by ſtudy and application, every man may make himſelf a tolerable good orator, eloquence depending upon obſervation and care. Every man may, if he pleaſes, make choice of good inſtead of bad words and phraſes, may ſpeak with propriety inſtead of impropriety, and may be clear and perſpicuous in his recitals, inſtead of dark and unintelligible: he may have grace inſtead of awkwardneſs in his geſtures and deportment. In fine, it is in the power of every man, with pains and application, to be a very agreeable inſtead of a very diſagreeable ſpeaker; and it is well worth the labour to excel other men in that particular article in which they excel beaſts.

Demoſthenes thought it ſo eſſentially neceſſary to ſpeak well, that though he naturally ſtuttered and had weak lungs, he removed by application to overcome thoſe diſadvantages. He cured his ſtammering by putting ſmall pebbles in his mouth, and gradually ſtrengthened his lungs, by daily accuſtoming himſelf to ſpeak loudly and diſtinctly for a conſiderable time. In ſtormy weather he often viſited the ſea-ſhore, where he ſpoke aloud as he could, in order to prepare himſelf for the noiſe and the murmurs of the

popular aſſemblies of the Athenians, before whom he was to ſpeak. By this extraordinary care and attention, and the conſtant ſtudy of the beſt authors, he became the greateſt orator that his own, or any other age or country have produced.

Whatever language a perſon uſes, he ſhould ſpeak it in its greateſt purity, and according to the rules of grammar: nor is it ſufficient that we do not ſpeak a language ill, we muſt endeavour to ſpeak it well: for which purpoſe, we ſhould read the beſt authors with attention, and obſerve how people of faſhion and education ſpeak. Common people, in general, ſpeak ill; they make uſe of inelegant and vulgar expreſſions, which people of rank never do. In numbers they frequently join the ſingular and the plural together, and confound the maſculine with the feminine gender, and ſeldom make choice of the proper tenſe. To avoid all theſe faults, we ſhould read with attention, and obſerve the turn and expreſſions of the beſt authors; nor ſhould we paſs over a word that we do not perfectly underſtand, without ſearching or inquiring for the exact meaning of it.

It is ſaid, That a man muſt be born a poet; but it is in his power to make himſelf an

an orator: for to be a poet requires a certain degree of ſtrength and vivacity of mind; but that attention, reading, and labour, are ſufficient to form an orator.

PEDANTRY.

EVERY excellency, and every virtue, has its kindred vice or weakneſs; and if carried beyond certain bounds, ſinks into the one or the other. Generoſity often runs into profuſion, economy into avarice, courage into raſhneſs, caution into timidity, and ſo on—inſomuch that I believe there is more judgement required for the proper conduct of our virtues, than for avoiding their oppoſite vices. Vice in its true light, is ſo deformed, that it ſhocks us at firſt ſight; and would hardly ever ſeduce us, if it did not, at firſt, wear the maſk of ſome virtue. But virtue is, in itſelf, ſo beautiful, that it charms us at firſt ſight; engages us more and more, upon further acquaintance; and, as with other beauties, we think excels impoſſible;

it is here that judgement is necessary, to moderate and direct the effects of an excellent cause. In the same manner, great learning, if not accompanied with sound judgement, frequently carries us into error, pride, and pedantry.

Some learned men, proud of their knowledge, only speak to decide, and give judgement without appeal. The consequence of which is, that mankind, provoked by the insult, and injured by the oppression, rebel, and, in order to shake off the tyranny, even call the lawful authority in question. The more you know, the more modest you should be: and that modesty is the surest way of gratifying your vanity. Even where you are sure, seem rather doubtful: represent, but do not pronounce: and if you would convince others, seem open to conviction yourself.

Others, to shew their learning, or often from the prejudices of a school-education, where they hear of nothing else, are always talking of the Ancients as something more than men, and of the Moderns as something less. They are never without a classic or two in their pockets; they stick to the old good sense: they read none of the modern

...ish; and will shew you plainly, that no improvement has been made, in any one art or science, these last seventeen hundred years. I would by no means have you disown your acquaintance with the Ancients; but still would I have you brag of an exclusive intimacy with them. Speak of the Moderns without contempt, and of the Ancients without idolatry: judge them all by merits, but not by their ages; and if you happen to have an Elzevir classic in your pocket, neither shew it nor mention it.

Some great scholars, most absurdly draw their maxims, both for public and private life, from what they call parallel cases in the Ancient Authors, without considering, that, in the first place, there never were, since the creation of the world, two cases exactly parallel; and, in the next place, that there never was a case stated, or ever known, by an historian with every one of its circumstances, which, however, ought to be known and to be reasoned from. Reason upon the case itself, and the several circumstances that attend it, and act accordingly; but never from the authority of ancient poets or historians. Take into your consideration,

if you please, cases seemingly analogous; but take them as helps only, not as guides.

There is another species of learned men, who, though less dogmatical and supercilious, are not less impertinent. These are the communicative and shining pedants, who adorn their conversation, even with women, by happy quotations of Greek and Latin, and who have contracted such a familiarity with the Greek and Roman authors that they call them by certain names or epithets denoting intimacy: As *old* Homer, *shifty rogue* Horace; *Maro*, instead of Virgil; and *Naso*, instead of Ovid. These are often imitated by coxcombs, who have no learning at all; but have got some names and some scraps of ancient authors by heart, which they improperly and impertinently retail in all companies, in hopes of passing for scholars. If, therefore, you would avoid the accusation of pedantry, on the one hand, or the suspicion of ignorance on the other, abstain from learned ostentation. Speak the language of the company you are in; speak it purely, and unmixed with any other. Never seem wiser, nor more learned, than the people you are with. Wear your learning like your watch, in a private pocket;

and

and do not pull it out, and ſtrike it, merely to ſhew that you have one. If you are aſked what o'clock it is, tell it, but do not proclaim it hourly and unaſked, like the watchman.

PLEASURE.

MANY young people adopt pleaſures, for which they have not the leaſt taſte, only becauſe they are called by that name. They often miſtake ſo totally, as to imagine that debauchery is pleaſure. Drunkenneſs, which is equally deſtructive to body and mind, is certainly a fine pleaſure! Gaming, which draws us into a thouſand ſcrapes, leaves us pennyleſs and gives us the air and manners of an outrageous madman, is another moſt exquiſite pleaſure!

Pleaſure is the rock which moſt young people ſplit upon: they launch out with crowded ſails in queſt of it but without a compaſs to direct their courſe, or reaſon ſufficient to ſteer the veſſel, therefore pain and ſhame,

shame, instead of pleasure, are the returns of their voyage.

A man of pleasure, in the vulgar acceptation of that phrase, means only a beastly drunkard, an abandoned rake, and a profligate swearer: we should weigh the present enjoyment of our pleasures against the unavoidable consequences of them, and then let our common sense determine the choice.

We may enjoy the pleasures of the table and wine, but stop short of the pains inseparably annexed to an excess in either. We may let other people do as they will, without formally and sententiously rebuking them for it: But we must be firmly resolved not to destroy our own faculties and constitution, in compliance to those who have no regard to their own. We may play to give us pleasure, but not to give us pain; we may play for trifles in mixed companies, to amuse ourselves and conform to custom. Good company are not fond of having a man reeling drunk among them; nor is it agreeable to see another tearing his hair, or blaspheming, for having lost at play more than he is able to pay: or a rake with half a nose, crippled by coarse and infamous debauches. Those who practise, and brag of

these things, make no part of good company, and are most unwillingly, if ever, admitted into it. A real man of fashion and pleasure observes decency; at least, he neither borrows nor affects vices; and, if he is so unfortunate as to have any, he gratifies them with choice, delicacy, and secrecy.

We should be as attentive to our pleasures as to our studies. In the latter, we should observe and reflect upon all we read, and in the former, be watchful and attentive to every thing we see and hear; and let us never have to say, as fools do of things that were said and done before their faces, That indeed they did not mind them, because they were thinking of something else." Why were they thinking of something else? And if they were, why did they come there? Wherever we are, we should (as it is vulgarly expressed) have our ears and our eyes about us. We should listen to every thing that is done. Let us observe, without being thought observers: for otherwise, people will be upon their guard before us.

All gaming, field-sports, and such sorts of amusements, where neither the understanding nor the senses have the least share, are frivolous, and the resource of little minds,

minds, who either do not think, or do not love to think. But the pleasures of a man of parts either flatter the senses, or improve the mind.

There are liberal and illiberal pleasures, as well as liberal and illiberal arts. Sottish drunkenness, indiscriminate gluttony, driving coaches, rustic sports, such as fox chases, horse-races, &c. are infinitely below the honest and industrious professions of a tailor or shoemaker.

The more we apply to business, the more we relish our pleasures; the exercise of the mind in the morning, by study, whets the appetite for the pleasures of the evening, as the exercise of the body whets the appetite for dinner. Business and pleasure, rightly understood, mutually assist each other; instead of being enemies, as foolish or dull people often think them. We cannot taste pleasures truly, unless we earn them by previous business: and few people do business well, who do nothing else. But when I speak of pleasures I always mean the elegant pleasures of a rational being, and not the brutal ones of a swine.

PREJUDICES.

NEVER adopt the notions of any books you may read, or of any company you may keep, without examining whether they are just or not, as you will otherwise be liable to be hurried away by prejudices, instead of being guided by reason; and quietly cherish error, instead of seeking for truth.

Use and assert your own reason; reflect, examine, and analyze every thing, in order to form a sound and mature judgment; let no *ipse dixit* impose upon your understanding, mislead your actions, or dictate your conversation. Be early; what, if you are not, you will when too late, wish you had been. Consult your reason betimes: I do not say, that it will always prove an unerring guide; for human reason is not infallible: but it will prove the least erring guide that you can follow. Books and conversation may assist it; but adopt neither blindly nor

nor implicitly; try both by that best rule which God hath given to direct us, reason. Of all the troubles, do not decline, as many people do, that of thinking. The herd of mankind can hardly be said to think; their notions are almost all adoptive; and in general, I believe it is better that it should be so; as such common prejudices contribute more to order and quiet, than their own separate reasonings would do, uncultivated and unimproved as they are.

Local prejudices prevail only with the herd of mankind; and do not impose upon cultivated, informed, and reflecting minds: but then there are notions equally false, though not so glaringly absurd, which are entertained by people of superior and improved understandings, merely for want of the necessary pains to investigate, the proper attention to examine, and the penetration requisite to determine the truth. These are the prejudices which I would have you guard against, by a manly exertion and attention of your reasoning faculty.

RELIGION.

RELIGION.

ERRORS and miſtakes, however groſs, in matters of opinion, if they are ſincere, are to be pitied, but not puniſhed or laughed at. The blindneſs of the underſtanding is as much to be pitied, as the blindneſs of the eyes: and it is neither laughable nor criminal for a man to loſe his way in other caſe. Charity bids us endeavour to put them right, by arguments and perſuaſions; but charity, at the ſame time, forbids us either to puniſh or ridicule his misfortune. Every man ſeeks for truth, but God only knows who has found it. It is unjuſt to perſecute, and abſurd to ridicule people for their ſeveral opinions, which they cannot help entertaining upon the conviction of their reaſon. It is he who tells or acts a lie that is guilty, and not he who honeſtly and ſincerely believes the lie.

The object of all public worſhip in the world is the ſame; it is that great eternal Being,

Being who created every thing. The different manners of worship are by no means subjects of ridicule. Each sect thinks its own the best; and I know no infallible judge in this world, to decide which is the best.

EMPLOYMENT OF TIME.

HOW little do we reflect on the use and value of time! It is in every body's mouth, but in few people's practice. Every fool, who flatterns away his own time in nothings, frequently utters some trite commonplace sentence to prove at once the value and the fleetness of time. The sun-dials all over Europe have some ingenious inscription to that effect; so that nobody squanders away their time without frequently hearing and seeing how necessary it is to employ it well; and how irrecoverable it is if lost. Young people are apt to think they have so much time before them, that they may squander what they please of it, and yet have enough

left; as great fortunes have frequently seduced people to a ruinous profusion. But all these admonitions are useless, where there is not a fund of good sense, and enough to suggest rather than receive them.

Time is precious, life short, and consequently not a single moment should be lost. Wise men know how to make the most of it, and put out their whole sum either for interest or pleasure: they are never idle, but constantly employed either in amusement or study. It is an universal maxim, That idleness is the mother of Vice. It is, without question, that laziness is the inheritance of fools; and nothing can be so despicable as a sluggard. Cato, the Censor, a most virtuous Roman, used to say, there were but three actions of his life that he repented of. The first was, the having revealed a secret to his wife; the second, that he had ever been by sea when he might have gone by land; and the third, the having passed one day without *doing any good*.

"Take care of the pence, for the pounds will take care of themselves," was a very sensible reflection of old Mr. Lowndes, the famous Secretary of the Treasury, under William III. Anne, and George I.

I therefore recommend to you to take care of minutes; for hours will take care of themselves. Be doing something or other all day long; and not neglect half-hours and quarters of hours, which, at the year's end, amount to a great sum. For instance: There are many short intervals in the day between studies and pleasures; instead of sitting idle and yawning in those intervals, snatch up some valuable book, and continue the reading of that book till you have gone through it: never burthen your mind with more than one thing at a time; and, in reading this book, do not run over it superficially, but read every passage twice over, at least; do not pass on to a second, till you thoroughly understand the first, nor quit the book till you are master of the subject; for unless you do this, you may read it through and not remember the contents of it a week. The books I would particularly recommend, among others, are the *Marchioness Lambert's advice to her Daughter*, *Cardinal Retz's Maxims*, *Rochefoucault's Moral Reflections*, *Bruyere's Characters*, *Fontenelle's Plurality of Worlds*, *Josiah Child on Trade*, *Bolingbroke's Works* for style, his *Remarks on the History of*

under the name of Sir John Oldcastle; *Puffendorf's jus Gentium*, and *Grotius de Jure Belli et Pacis*; the last two are well translated by Barbeyrac. For occasional half-hours or less, read works of invention, wit, and humour; but never waste your minutes on trifling authors, either ancient or modern.

Not are pleasures, idleness, or time lost, provided they are the pleasures of a rational being; on the contrary, a certain portion of time employed in those pleasures, is very usefully employed.

Whatever business you have, do it the first moment you can; never by halves, but finish it without interruption, if possible. Business must not be sauntered and trifled with, and you must not say to it as Felix to St. Paul, "at a more convenient season I will speak to thee." The most convenient season for business is the first; but study and business, in some measure, point out their own times, to a man of sense; time is much oftener squandered away in the wrong choice and improper methods of amusements and pleasures.

DISPATCH is the soul of business; and nothing contributes more to dispatch than

method. Lay down a method for every thing, and ſtick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accounts, and keep them together in their proper order; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, docket and tie them up in their reſpective claſſes, ſo that you may inſtantly have recourſe to any one. Lay down a method alſo for your reading, for which you allot a certain ſhare of your mornings; let it be a conſiſtent and conſecutive courſe, and not in that deſultory and immethodical manner, in which many people read ſcraps of different authors upon different ſubjects. Keep a uſeful and ſhort common place book of what you read, to help your memory only, and not for pedantic quotations. Never read hiſtory without having maps, and a chronological book, or tables, lying by you and conſtantly recurred to; without which, hiſtory is only a confuſed heap of facts.

You will ſay, it may be, as many young people would, that all this order and method is very troubleſome, only fit for dull people, and a diſagreeable reſtraint upon the noble

fire

ſire of youth. I deny it; and aſſert on the contrary, that it will procure you both more time and more taſte for your pleaſures; and ſo far from being troubleſome to you, that after you have purſued it a month, it would be troubleſome to you to lay it aſide. Buſineſs whets the appetite, and gives a taſte to pleaſures, as exerciſe does to food: and buſineſs can never be done without method: it raiſes the ſpirits for pleaſures; and a *ſpectacle*, a ball, an aſſembly, will much more ſenſibly affect a man who has employed, than a man who has loſt, the preceding part of the day; nay, I will venture to ſay, that a fine lady will ſeem to have more charms to a man of ſtudy or buſineſs, than to a ſauntrer. The ſame liſtleſſneſs runs thro' his whole conduct, and he is as inſipid in his pleaſures, as inefficient in every thing elſe.

I hope you earn your pleaſures, and conſequently taſte them: for, by the way, I know a great many men, who call themſelves men of pleaſure, but who, in truth, have none. They adopt other people's indiſcriminately, without any taſte of their own. I have known them often inflict exceſſes upon themſelves, becauſe they thought them genteel; though they ſat as awkwardly upon them

them as other people's cloaths would have done. Have no pleaſures but your own, and then you will ſhine in them.

Many people think that they are in pleaſures, provided they are neither in ſtudy nor in buſineſs. Nothing like it: they are doing nothing, and might juſt as well be aſleep. They contract habitudes from lazineſs, and they only frequent theſe places where they are free from all reſtraints and attentions. Be upon your guard againſt this idle profuſion of time; and let every place you go to, be either the ſcene of quick and lively pleaſures, or the ſchool of your improvements; let every company you go into, either gratify your ſenſes, extend your knowledge, or refine your manners.

If, by accident, two or three hours are ſometimes wanting for ſome uſeful purpoſe, borrow them from your ſleep. Six, or at moſt ſeven hours ſleep is, for a conſtancy, as much as you or any body can want: more is only lazineſs and dozing, and is both unwholeſome and ſtupifying. If, by chance, your buſineſs, or your pleaſures ſhould keep you up till four or five o'clock in the morning, riſe exactly at your uſual time, that you may not loſe the precious morning hours; and

and that the want of ſleep may force you to go to bed earlier the next night.

Above all things, guard againſt frivoloufneſs. The frivolous mind is always buſied, but to little purpoſe: it takes little objects for great ones, and throws away upon trifles that time and attention which only important things deſerve. Nicknacks, butterflies, ſhells, inſects, &c. are the only objects of their moſt ſerious reſearches. They contemplate the dreſs not the characters, of the company they keep. They attend more to the decorations of a play, than to the ſenſe of it; and to the ceremonies of a court, more than to its politics. Such an employment of time is an abſolute loſs of it.

To conclude this ſubject: Sloth, indolence, and effeminacy, are pernicious and unbecoming a young fellow; let them be your *reſource* forty years hence at ſooneſt. Determine at all events, and however diſagreeable it may be to you in ſome reſpects, and for ſome time, to keep the moſt diſtinguiſhed and faſhionable company of the place you are at, either for their rank, or for their learning, or *le belle eſprit et le gout*. This gives you credentials to the beſt companies, wherever you go afterwards.

Know the true value of time; ſnatch, ſeize, and enjoy every moment of it. No idleneſs, no lazineſs, no procraſtination; never put off till to-morrow what you can do to-day. That was the rule of the famous and unfortunate Penſionary De Witt; who, by ſtrictly following it, found time not only to do the whole buſineſs of the Republic, but to paſs his evenings at aſſemblies and ſuppers, as if he had nothing elſe to do or think of.

VANITY.

BE extremely on your guard againſt vanity, the common failing of inexperienced youth, but particularly againſt that kind of vanity that dubs a man a coxcomb; a character which, once acquired, is more indeliable than that of the prieſthood. It is not to be imagined by how many different ways vanity defeats its own purpoſes. One man decides peremptorily upon every ſubject, betrays his ignorance upon many, and ſhews a diſguſting preſumption upon the reſt;

reſt; another deſires to appear ſucceſsful among the women; he hints at the encouragement he has received from thoſe of the moſt diſtinguiſhed rank and beauty, and intimates a particular connexion with ſome one: if it is true, it is ungenerous; if falſe, it is infamous; but in either caſe he deſtroys the reputation he wants to get. Some flatter their vanity by little extraneous objects which have not the leaſt relation to themſelves; ſuch as being deſcended from, related to, or acquainted with, people of diſtinguiſhed merit, and eminent characters. They talk perpetually of their grandfather Such-a-one, their uncle, and their intimate friend, Mr. Such-a-one, whom poſſibly, they are hardly acquainted with. But admitting it all to be as they would have it, what then? Have they the more merit for thoſe accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinſic merit; a rich man never borrows. Take this rule for granted, as a never failing one, That you muſt never ſeem to affect the character in which you have a mind to ſhine. Modeſty is the only ſure bait, when you angle for praiſe. The affectation of courage will make even a brave man paſs only for

for a bully: as the affectation of wit will make a man of parts pass for a coxcomb. By this modesty I do not mean timidity and awkward bashfulness. On the contrary, be inwardly firm, and steady, know your own value, whatever it may be, and act upon that principle; but take great care to let nobody discover that you do know your own value. Whatever real merit you have, other people will discover; and people always magnify their own discoveries, as they lessen those of others.

VIRTUE.

VIRTUE is a subject which deserves your and every man's attention. It consists in doing good, and in speaking truth: The effects of it therefore, are advantageous to all mankind, and to one's self in particular. Virtue makes us pity and relieve the misfortunes of mankind; it makes us promote justice and good order in society; and, in general, contributes to whatever tends,

to

to the real good of mankind. To ourſelves it gives an inward comfort and ſatisfaction, which nothing elſe can do, and which nothing can rob us of. All other advantages depend upon others, as much as upon ourſelves. Riches, power, and greatneſs, may be taken away from us, by the violence and injuſtice of others, or by inevitable accidents, but virtue depends only upon ourſelves, and nobody can take it away from us. Sickneſs may deprive us of all the pleaſures of the body; but it cannot deprive us of our virtue, nor of the ſatisfaction which we feel from it. A virtuous man, under all the misfortunes of life, ſtill finds an inward comfort and ſatisfaction which makes him happier than any wicked man can be with all the other advantages of life. If a man has acquired great power and riches, by falſehood, injuſtice, and oppreſſion, he cannot enjoy them; becauſe his conſcience will torment him, and conſtantly reproach him with the means by which he got them. The ſtings of his conſcience will not even let him ſleep quietly; but he will dream of his crimes: and in the day-time, when alone, and when he has time to think, he will be uneaſy and melancholy. He is afraid of every

every thing; for as he knows mankind must hate him, he has reaſon to think they will hurt him if they can. Whereas, if a virtuous man be ever ſo poor or unfortunate in the world, ſtill his virtue is its own reward, and will comfort him under all afflictions. The quiet and ſatisfaction of his conſcience make him cheerful by day, and ſleep ſound of nights; he can be alone with pleaſure, and is not afraid of his own thoughts. Virtue forces her way, and ſhines through the obſcurity of a retired life; and ſooner or later it always is rewarded.

To conclude:—Lord Shafteſbury ſays, that he would be virtuous for his own ſake, though nobody were to know it; as he would be clean for his own ſake, though nobody were to ſee him.

USEFUL MISCELLANEOUS

OBSERVATIONS

ON

MEN AND MANNERS,

SELECTED FROM

LORD CHESTERFIELD'S LETTERS.

A Man who does not ſolidly eſtabliſh, and really deſerve, a character of truth, probity, good manners, and good morals, at his firſt ſetting out in the world, may impoſe, and ſhine like a meteor for a ſhort time, but will very ſoon vaniſh, and be extinguiſhed with contempt. People eaſily pardon, in young men, the common irregularities of the ſenſes; but they do not forgive the leaſt vice of the heart.

The greateſt favours may be done ſo awkwardly and bunglingly as to offend; and diſ-

disagreeable things may be done so agreeably as almost to oblige.

There are very few captains of foot, who are not much better company than ever Descartes or Sir Isaac Newton were. I honour and respect such superior geniuses; but I desire to converse with people of this world, who bring into company their share, at least of cheerfulness, good-breeding, and knowledge of mankind. In common life, one much oftener wants small money and silver than gold. Give me a man who has ready cash about him for present expences; sixpences, shillings, half-crowns, and crowns, which circulate easily; but a man who has only an ingot of gold about him, is much above common purposes, and his riches are not handy nor convenient. Have as much gold as you please in one pocket, but take care alway to keep change in the other: for you will much oftener have occasion for a shilling than for a guinea.

Advice is seldom welcome, and those who want it the most, always like it the least.

Envy is one of the meanest and most tormenting of all passions, as there is hardly a person existing that has not given uneasiness to an envious breast; for the envious man cannot

cannot be happy, while he beholds others so.

A great action will always meet with the approbation of mankind, and the inward pleasure which it produces is not to be expressed.

Humanity is the particular characteristic of great minds; little vitious minds abound with anger and revenge, and are incapable of feeling the exalted pleasure of forgiving their enemies.

The ignorant and the weak only are idle, those who have acquired a good stock of knowledge, always desire to increase it. Knowledge is like power in this respect, that those who have the most, are most desirous of having more. Idleness is only the refuge of weak minds, and the holiday of fools.

Every man has a natural right to his liberty: and whoever endeavours to ravish it from him, deserves death more than the robber who attacks us for our money on the highway.

Modesty is a commendable quality, and generally accompanies true merit; it engages and captivates the minds of people; for nothing is more shocking and disgustful, than presumption and impudence. A man is despised

deſpiſed who is always commending himſelf, and who is the hero of his own ſtory.

Not to perform our promiſe is a folly, a diſhonour, and a crime. It is a folly, because no one will rely on us afterwards; and it is a diſhonour and a crime, becauſe truth is the firſt duty of religion and morality; and whoever is not poſſeſſed of truth, cannot be ſuppoſed to have any one good quality, and muſt be held in deteſtation by all good men.

Wit may create many admirers, but makes few friends. It ſhines and dazzles like the noon-day ſun, but, like that too, is very apt to ſcorch, and therefore is always feared. The milder morning and evening light and heat of that planet ſoothe and cairn our minds. Never ſeek for wit; if it preſents itſelf, well and good; but even in that caſe, let your judgement interpoſe; and take care that it be not at the expence of any body. Pope ſays very truly,

There are whom Heav'n has bleſt with ſtore of wit,
Yet want as much again to govern it.

And, in another place, I doubt with too much truth,

For Wit and judgement ever are at ſtrife,
Tho' meant each other's aid, like man and wife.

A

A proper ſecrecy is the only myſtery of able men; myſtery is the only ſecrecy of weak and cunning ones.

To tell any friend, wife, or miſtreſs, any ſecret with which they have nothing to do, is diſcovering to them ſuch an unretentive weakneſs, as muſt convince them that you will tell it to twenty others, and conſequently that they may reveal it without the riſk of being diſcovered. But a ſecret properly communicated, only to thoſe who are to be concerned in the queſtion, will probably be kept by them, though they ſhould be a good many. Little ſecrets are commonly told again, but great ones generally kept.

A man who tells nothing, or who tells all, will equally have nothing told him.

If a fool knows a ſecret, he tells it becauſe he is a fool: if a knave knows one, he tells it wherever it is his intereſt to tell it. But women and young men are very apt to tell what ſecrets they know, from the vanity of having been truſted. Truſt none of theſe wherever you can help it.

In your friendſhips, and in your enmities, let your confidence and your hoſtilities have certain bounds; make not the former dan-

gerous, nor the latter irreconcileable. There are ſtrange viciſſitudes in buſineſs!

Smooth your way to the head through the heart. The way of reaſon is a good one: but it is commonly ſomething longer, and perhaps not ſo ſure.

Spirit is now a very faſhionable word: to act with ſpirit, means only to act raſhly, and to talk indiſcreetly. An able man ſhews his ſpirit, by gentle words and reſolute actions: he is neither hot not timid.

Patience is a moſt neceſſary qualification for buſineſs: many a man would rather you heard his ſtory, than granted his requeſt. One muſt ſeem to hear the unreaſonable demands of the petulent, unmoved, and the tedious details of the dull, unt'red. That is the leaſt price that a man muſt pay for a high ſtation.

It is always right to detect a fraud, and to perceive a folly; but it is often very wrong to expoſe either. A man of buſineſs ſhould always have his eyes open; but muſt often ſeem to have them ſhut.

In courts (and every where elſe) baſhfulneſs and timidity are as prejudicial on one hand, as impudence and raſhneſs are on the other. A ſteady aſſurance, and a cool intrepidity,

vepidity, with an exterior modeſty, are the true and neceſſary medium.

Never apply for what you ſee very little probability of obtaining; for you will, by aſking improper and unattainable things, accuſtom the miniſters to refuſe you ſo often, that they will find it eaſy to refuſe you the propereſt, and moſt reaſonable ones. It is a common, but a moſt miſtaken rule at court, to aſk for every thing in order to get ſomething? you do get ſomething by it, it is true, but that ſomething is refuſal and ridicule.—This maxim, like the former, is of general application.

A cheerful eaſy countenance and behaviour are very uſeful: they make fools think you a good natured man: and they make deſigning men think you an undeſigning one.

There are ſome occaſions in which a man muſt tell half his ſecret, in order to conceal the reſt; but there is ſeldom one in which a man ſhould tell it all. Great ſkill is neceſſary to know how far to go, and where to ſtop.

Ceremony is neceſſary, as the outwork and defence of manners.

A man's own good-breeding is his beſt ſecurity againſt other people's ill manners.

Good-breeding carries along with it a dignity, that is reſpected by the moſt petulant. Ill breeding invites and authorizes the familiarity of the moſt timid. No man ever ſaid a pert thing to the Duke of Marlborough. No man ever ſaid a civil one (though many a flattering one) to Sir Robert Walpole.

Knowledge may give weight, but accompliſhments only give luſtre; and many more people ſee than weigh.

Moſt arts require long ſtudy and application; but the moſt uſeful art of all, that of pleaſing, requires only the deſire.

It is to be preſumed, that a man of common ſenſe, who does not deſire to pleaſe, deſires nothing at all; ſince he muſt know that he cannot obtain any thing without it.

A ſkilful negotiator will moſt carefully diſtinguiſh between the little and the great objects of his buſineſs, and will be as frank and open in the former, as he will be ſecret and pertinaceous in the latter. This maxim holds equally true in common life.

The Duc de Sully obſerves very juſtly, in his Memoirs, that nothing contributed more to his riſe than that prudent economy which he had obſerved from his youth; and by which

which he had always a ſum of money before hand, in caſe of emergencies.

It is very difficult to fix the particular point of economy: the beſt error of the two is on the parſimonious ſide. That may be corrected, the other cannot.

The reputation of generoſity is to be purchaſed pretty cheap; it does not depend ſo much upon a man's general expence, as it does upon his giving handſomely where it is proper to give at all. A man, for inſtance, who ſhould give a ſervant four ſhillings, would paſs for covetous, while he who gave him a crown would be reckoned generous; ſo that the difference of thoſe two oppoſite characters turns upon one ſhilling. A man's character, in that particular, depends a great deal upon the report of his own ſervants, a mere trifle above common wages makes their report favourable.

Take care always to form your eſtabliſhment ſo much within your income, as to leave a ſufficient fund for unexpected contingencies, and a prudent liberality. There is hardly a year, in any man's life, in which a ſmall ſum of ready money may not be employed to great advantage.

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FINIS.

BRITISH MUSEUM